ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾಲಯ
ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬

KARNATAKA STATE OPEN UNIVERSITY
Manasagangotri, Mysore - 570 006

M.A. (Final)

SANSKRIT

- ENGLISH MEDIUM -

096

ARTHAŚĀSTRA - 1

तमसो मा ज्योतिर्गमय
ಉನ್ನತ ಶಿಕ್ಷಣ ಎಲ್ಲರಿಗೂ
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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ..

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾದ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ.

.... ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬

अर्थशास्त्रम्-१

Block
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Course Design and Editorial Committee

Prof. B. A. Vivek Rai
Vice-Chancellor & Chairman
Karnataka State Open University
Mysore-570 006

Prof. K. T. Shivanna
Dean (Academic)-Convener
Karnataka State Open University
Mysore-570 006

Dr. N. Radhakrishna Bhat
Subject Co-ordinator & Editor
Chairman
Department of Studies
and Research in Sanskrit
Karnataka State Open University
Mysore - 570 006

Course Writer

Dr. Michael
Reader in Sanskrit
Gulbarga University
Gulbarga

Developed by Academic Section KSOU, Mysore

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प्रस्तावना

प्रियाः संस्कृतविद्यार्थिनः

अस्मदीयकर्णाटकराज्यमुक्तविश्वविद्यानिलयस्य स्नातकोत्तरशिक्षणविभागे अन्तिमवर्षस्य संस्कृतकक्ष्यां प्रवेष्टृभ्यः भवद्भ्यः सर्वेभ्यः हार्दं सुस्वागतं व्याहरामि ।

जगतीतलस्य प्राचीनतमभाषासु अग्रिमपङ्क्तौ विराजमाना संस्कृतभाषा अद्वितीयत्वेन वर्तते । वैदिकसंस्कृतं लौकिकसंस्कृतमिति संस्कृतं द्विधा विभक्तमस्ति । क्रिस्तपूर्वकाले वेदेषु दृश्यमानेयं भाषा क्रिस्तपूर्वपञ्चमशतके काव्यस्वरूपमलभत इति विदग्धाः विद्वांसः वदन्ति । उत्तरोत्तरकाले संस्कृतभाषासौ उन्नतशिक्षण-शासन-लेखन-काव्यादिषु सततं समुपयुज्यमाना सती सर्वत्र व्याप्तासीत् । विश्वस्य प्राचीनतमभाषासु संस्कृतभाषैव प्रप्रथमा इति भाषाविदः विमर्शकाश्च कथयन्ति । प्रायः लोके पञ्चसहस्र-वर्षाधिकम् इतिहासं लब्धवती संस्कृतादन्या भाषा एकापि नास्ति ।

चत्वारो वेदाः विविधानि शास्त्राणि रामायण-महाभारतनामकादीतिहासाः अष्टादशपुराणानि-उपपुराणानि षड्दर्शनानि अनेकानि काव्यानि शास्त्र-व्याख्यानानि प्रशस्तयः शासनानि चाटुपद्यानि सुभाषितानीत्येवं रीत्या विविधप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये भूरि विलसन्ति । एतेषां परिचयः पाठ्यक्रमानुरोधेन यथावकाशं कारयिष्यते । संस्कृते विशेषाध्ययनार्थं गहनतमसंशोधनार्थं च युष्माकं सज्जीकरणमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः ।

आसु अन्तिमवर्षस्य कक्ष्यासु यूयं वेदसूक्तानि उपनिषदं-भगवद्गीतां वैदिकसाहित्यचरित्रं कौटलीयम्-अर्थशास्त्रम् याज्ञवल्क्यस्मृतिं वाल्मीकिरामायणे सुन्दरकाण्डस्य कांश्चन सर्गान् प्रबन्धलेखनानि वैयाकरणसिद्धान्तकौमुद्यां समासप्रकरणं भाषाशास्त्रम् आनन्दवर्धनस्य ध्वन्यालोकं मम्मटस्य काव्यप्रकाशं प्राचीना-र्वाचीनालङ्कारिकाणां परिचयं भारतीय-पाश्चात्यसाहित्यविमर्शयोः तुलनात्मकमध्ययनं च करिष्यथ ।

युष्माकं स्वाध्यायसुलभाय स्वयंबोधनपद्धत्या (SIM) उपर्युक्तविषयेषु पाठाः विशिष्टरूपेण विद्वद्भिः आरचितास्सन्ति । अनेके विद्वांसः एतान् पाठान् महता परिश्रमेण सज्जीकृतवन्तः तेषां साहाय्यं सकार्तज्ञं संस्मरामि ।

यूयं सर्वे एतान् सम्यगधीत्य एतेषु विषयेषु विशिष्टं ज्ञानं सम्पादयत इत्याशासे । "श्रद्धयाग्निः ज्ञानं समिध्यते" इति वेदवाण्यनुसारात् युष्माभिः श्रद्धाकृतमध्ययनं फलप्रदं यशःप्रदं च भूयादिति मदीयः आशयः । शुभं भवतु ।

जीयात् गीर्वाणभारती

डा.एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु

Block 10 Objectives

In this block Arthaśāstra-I you will be able to understand about the famous book on polity, Arthaśāstra of Kautilya. You will also be aquinted with the textual portion of the book Vinayadhikaraṇa the first ten chapters.

UNIT-1
ARTHAŚĀSTRA

1.1 Introduction

1.2 Definition of Arthaśāstra

1.3 A Brief account of some of the works after the Arthaśāstra of Kautilya

1.4 The Author

1.5 The Date of Arthaśāstra

1.6 The Life and Works of Kauṭilya

1.7 Contents of the Arthaśāstra

1.8 The Commentaries on Arthaśāstra

UNIT-1

ARTHAŚĀSTRA

1.1 Introduction :

The Sanskrit Literature which is an invaluable treasure house containing in it things that contributes to the all-round development of humanity, is divided into Vedic Sanskrit Literature and Classical Sanskrit Literature. The Samhitas, the Brāhmaṇas, the Āraṇyakas, the Upaniṣads and the Vedaṅgas constitute the Vedic Literature. All the remaining comes under the Classical Sanskrit Literature. Though the Arthaśāstra belongs to the Classical Sanskrit Literature, its contents can be traced to the Vedic Literature. We find in the Ṛgveda and the Atharvaveda, 'rājasabhā', 'sārvajanika sabhā', 'maṇḍala', 'grāmasabhā' etc. forming rules and executing it and achieving the welfare of both the King and the people. Mention is also made in the vedas of the 'समिति's constituted by the citizens themselves to carryout public undertakings connected to the national life and the 'सभा's which used to function as national courts. But the exclusive treatment of the political science is not found in the Vedas. Kautilya's Arthaśāstra is the first available work which provides comprehensive details of political science.

Kautilya's Arthaśāstra which provides detailed knowledge of wordly life, is undoubtedly the most excellent work in Sanskrit Literature. When we examine it, it becomes evident that the science of polity has grown through a sufficiently long period of time. This work is so total that after the completion of this work all the previous works lost their importance. The Arthaśāstra of Kautilya accepts धर्म, अर्थ and काम and decides that अर्थ is the most important. King is there to maintain the social order. For this purpose he has been endowed with the power to frame policies. Kautilya gave prominance to Kingship and bestowed him with unlimited power. Even then the King of Kautilya was not an autocrat. In the Arthaśāstra we find a system prevalent which controlls the power of the King.

1.2 Definition of Arthaśāstra

The term Arthaśāstra is a compound and is usually dissolved as अर्थस्य शास्त्रम्. Eventhough Dictionaries give various meanings of the words अर्थ (i.e., viz. object, purpose, word meaning, money, sense-object & c), Kautilya has stated in the iv अधिकरण what he means by the words अर्थ and शास्त्र - मनुष्याणां वृत्तिः अर्थः, मनुष्यवती भूमिरित्यर्थः, तस्याः, पृथिव्याः लाभपालनोपायः शास्त्रं अर्थशास्त्रं इति | (P.531). That is, "the word artha means the subsistence or livelihood. The most important thing required for subsistence or livelihood is the land inhabited by human beings. Hence, artha means 'land or earth inhabited by human beings; secondly, śāstra means 'science' which imparts instruction. Arthaśāstra is the science which imparts instruction regarding the means of acquairing and maintaining the earth." Somadeva in general terms suggests in his 'नीतिवाक्यामृतम्' as यतः सर्वप्रयोजनसिद्धिः सोऽर्थः (2.1) i.e., that which is the cause for all achievement is artha. The चाणक्यनीति still limits its meaning when it says न हि धान्यसमो अर्थः। He thus, follows Kautilya's view. The जयमङ्गला commentary closely follows the अर्थशास्त्र and says अर्थो येन लोको वर्तति। i.e., That by which the world exists is अर्थ।

If we take the word अर्थ as वृत्तिहेतु then we have to distinguish between the meaning of the पुरुषार्थ and the meaning of the word अर्थ as one among the पुरुषार्थs, धर्म, अर्थ, काम and मोक्ष are the पुरुषार्थs. They are divided so because they represent the desired object, feelings and status of men. When we say that अर्थ is one among them it means the धर्म, काम and मोक्ष do not come under अर्थ. Hence the meaning given by Somadeva above should be taken as the meaning of पुरुषार्थ. And the meaning given by Kautilya should be taken as the meaning of अर्थ as one among the त्रिवर्ग or चतुवर्ग, the desired object of man.

In the Sanskrit Literature we have works available to all the four पुरुषार्थs. We see that each पुरुषार्थ has been treated independently. Among the four धर्म and मोक्ष have found more attention. Throughout the history of Sanskrit Literature, extensive literature is available on मोक्षशास्त्र and धर्मशास्त्र। But sufficient attention was not given to अर्थ and काम. This is due to the reason that both अर्थ and काम were to be guided by धर्म and were subservient to it. Hence these two were not discussed independently. We have, for these only one work each available to us. Apart from these two original source books a few commentaries are also extant to us. We do have some information about the अर्थशास्त्र in the works like पञ्चतन्त्र and शुकसप्तति which are non-śastraic.

In the course of time we find अर्थशास्त्र as the part of

धर्मशास्त्र and नीतिशास्त्र। It seems that in ancient tradition the अर्थशास्त्र was treated as the part of धर्मशास्त्र. The धर्मशास्त्रs prescribe the duties of the individuals in the society. As an individual in the society, the duties of a King are also enumerated. Though in the work of Kautilya अर्थशास्त्र is treated independently. It seems that it is considered as राजधर्म or राजनीतिशास्त्र। Because in the beginning of the जयमङ्गला commentary it is said that अर्थो येन लोको वर्तितें तदर्थं शास्त्रं : The land, gold, grains, cattle etc are attained by this शास्त्र, will not be नीतिशास्त्र but should be called as वार्ताशास्त्र and treating this as the पूर्वपक्ष, explains that because the land is the source all कर्मs and important among अर्थ, that शास्त्र which deals with profit and protections of it is called as the अर्थशास्त्र according to Kautilya. In the same way it may be understood that the राजधर्म portion incorporated in the धर्मशास्त्राs were also known as अर्थशास्त्र because of the influence of the अर्थशास्त्र। It is said in the व्यवहाराध्याय of the याज्ञवल्क्यस्मृति that "अर्थशास्त्रात्तु बलवद्धर्मशास्त्रमिति स्थितिः" in whenever there is a conflict between अर्थशास्त्र and धर्मशास्त्र one has to follow the धर्मशास्त्र। According to the मिताक्षर of विज्ञानेश्वर the अर्थशास्त्र here is the राजधर्म प्रकरण explained in the आचाराध्याय।

In the veda the god varuṇa has been alluded as राजा। It is described there that Varuṇa perceives the actions of men and binds by his पाश those who violates the ऋत. In the ब्राह्मणs the terms ब्रह्म and क्षत्र are explained and says that the harmoney between them results in happiness. The exposition of राजधर्म is found in the Kalpa, a Vedanga. We see in the धर्मसूत्रs like बौधायन धर्मसूत्र आपस्तम्ब धर्मसूत्र and गौतमधर्मसूत्र, the behaviour of the King, his dealings, the necessary दायभाग for them, punishments etc are dealt with. The later works like the मनुस्मृति and याज्ञवल्क्यस्मृति etc. also follows this order.

Apart from the धर्मसूत्राs we see the topics of this science indirectly explained in the Ramayana. In the Mahabharata there is direct explanation of this science. We find there the teaching of Bhishma, who was lying on the शरशय्या to Yudhisthira. The teaching imparted to Duryodhana by Vidhura is known as विदुरनीति in that work.

The अर्थशास्त्र available to us gives us about 10 names of its predecessors and are found in the work here and there. The following are the names of the Acharyas.

1. **Bharadhvaja** : Even Dronacharya holds this name but Kautilya nowhere mentions his name.
2. **Vishalakṣa** : जयमङ्गल identifies him as Maheshwara. For accounting the view of Bharadhvaja after Vishalakṣa, जयमङ्गला comments like this, "भारद्धाजस्य अर्वाक्काल भावित्वेनापि तन्मतमीश्वरमतेन विरुध्यत इति शास्त्रकारः तद्व्यपदेशेन प्रतिषेधमाह नेतीति" (1.8). The name of Vishalakṣa is mentioned by Vishwarūpa in his commentary on याज्ञवल्क्यस्मृति ।
3. **Pishuna** : जयमङ्गल tells that some hold Pishuna as Narada.
4. **Kaunapadanta** : जयमङ्गल calls him as Bhishma but the name Bhishma does not occur in the Arthaśāstra.
5. **Vātavyādhi** : Though जयमङ्गल calls him as Uddhava Kautilya does not mention Uddhava's name.

6. **Bahudantīputra** : According to जयमङ्गल he is Indra. But Arthāshastra does not have the name of Indra as a शास्त्रकार.
7. **Parāśara, Pārāśaras;** Parāśara and his followers.
8. **Mānavas** : The followers of Manu.
9. **Bārhaspatyah** : The followers of Bṛhaspathi.
10. **Auśasanas** : Followers of Uśanas (Śukra).
11. **Āmbhīyāh** : The followers of Ambhi.
12. **Āchāryāh** : The application of this plural form is not known.

1.3. A Brief account of some of the works after the Arthaśāstra of Kautilya

1.3.1. कामन्दकीय नीतिसार : Kāmandaka has edited the Arthaśāstra of Kautilya. He has edited the matters of Arthaśāstra excluding the 2nd, 3rd, 4th and 15th adhikaraṇas. While editing he has incorporated somelines of the verses as it is. Scholars opine that during 4th century, A.D., this work has reached the बलिद्वीप।

1.3.2. बृहस्पति सूत्र : This is the 9-10th century AD version of a work written some centuries before christ.

1.3.3. शुक्रनीति : Probably this is the first of the नीतिशास्त्र of ancient Acharya, Śukra (Uśanas). This work is in verse form and the next most important work after the work of Kautilya.

1.3.4. चाणक्यनीतिसूत्र : (कौटलीय नीतिसूत्र) : This work differs from the अर्थशास्त्र of Kautilya. But many sentences of the Arthaśāstra as it is are found here. This is in the sūtra form. This comprises of 560 sutras and divided into 8 chapters. True to its name it contains ethical advices and proverbs.

1.3.5. नीतिवाक्यामृत : This work is also known as the नीतिसूत्र of Somadeva. It has not only followed Kautilya in the treatment of subject but many sentences are common to both. This is divided into 32 समुद्धेशs and has about 1520 sūtras.

We find here sūtras directly connected to राजनीति along with sūtras containing general ethic and proverbs.

1.3.6. राजनीतिरत्नाकर : This work of Chaudeshwara is in the prose form. It discuss many topics connected to राजनीति.

Apart from the above mentioned works, the नीतिशतकम् of Bhartṛhari teaches the general ethical precepts in an attractive and easy style. The पञ्चतन्त्र, हितोपदेश, नीतिमञ्जरी etc. ellucidates the principles of political science through stories. For eg : the beginning of the काकोलूकिय is in the form of an essay on the षाड्गुण्य।

1.4. The Author

The author of the अर्थशास्त्र is a brahmin called कौटिल्य। He is also called as विष्णुगुप्त and चाणक्य। The commentary of Jayamangala explains as कुटिलं नाम गोत्रं, तस्यापत्यं कौटल्यः। In the first chapter, at the end of each अधिकरण and the last verses of two chapters the name कौटिल्य occurs : कौटिलीये अर्थशास्त्रे; कौटिल्येन कृतं शास्त्रं।। (1:1 verse 1); कौटिल्येन नरेन्द्रार्थे शासनस्य विधिः कृतः।। (2:10 verse 79). That his another name is विष्णुगुप्त is supported by the last verse of the work in which it is stated that "स्वयमेव विष्णुगुप्तः चकार सूत्रं च भाष्यं च". Also Kāmandaka in his नीतिसार in the पीठिका श्लोक states that नीतिशास्त्रामृतं धीमान् अर्थशास्त्र महोदधे। समुध्ववध्रे नमस्तस्मै विष्णुगुप्ताय वेधसे। The later writers quotes his as चाणक्य. The words - श्रूयते हि किल चाणक्यः तीक्ष्णदूतप्रयोगेणैकं नन्दं जघानेति of the नीतिवाक्यामृत supports this view. Dandi in his दशकुमारचरित states that आचार्य विष्णुगुप्त has written a work called अर्थशास्त्र for the use of the Mauryas which is the essence of all the former अर्थशास्त्रs in about 6000 verses. ("अधीष्व तावद् दण्डनीतिम् इयमिदानीं आचार्य विष्णुगुप्तेन मौर्यार्थे षड्भिः श्लोकसहस्त्रैः संक्षिप्ता ....") "कौटिल्य शास्त्रं प्रमाणं - this statement in the शुकनासोपदेश part of कादम्बरी and the statement that "ततो धर्मशास्त्रीणि मन्वादीनि, अर्थशास्त्राणि चाणक्यादीनि कामशास्त्राणि वात्स्यायनादीनि in the आमुख of the पञ्चतन्त्र points to the कौटिलीय अर्थशास्त्र। Hemachandra in his अभिधान चिन्तामणि states that वात्स्यायनो मल्लनागः कोटिल्यश्चणकात्मजः। द्रामिलः पक्षिलस्वामी विष्णुगुप्तोऽङ्गुलश्च सः।। Likewise Yadava Prakasha in his वैजयन्ति states that, "वात्स्यायनो कौटल्यो विष्णुगुप्तो वराणिकः। द्रामिलः पक्षिलस्वामी मल्लनागोङ्गलोऽपि सः। But in the नाममालिका of भोजराज in place of वात्स्यायन the name कात्यायन is used. This amounts to that वात्स्यायन and कौटिल्य are same. Keith has arrived at this conclusion. It is also said, the author of कामसूत्र - वात्स्यायन is the same Kautilya as there are similarities between कामसूत्र and अर्थशास्त्र। However, this can not assure common authorship that both these works are written dy different authors can be proved by the works themselves. It can also be proved that the कामसूत्र belongs to the later date. It seems that Hemacandra and the like might have under illusion with regard to the names. [Vatsyāyana, the commentator on न्याय also cannot be considered here since] अर्थशास्त्र existed prior to न्यायभाष्य as it can be proved with facts.

Some opine that अर्थशास्त्र is not the work of Kauṭilya but belongs to his disciple as it consists the name of कौटिल्य too. Kautilya's view is given after giving the views of many आचार्यs and the author mentioning his name is not according to propriety. But this is not so. We find in many शास्त्रs that the tradition of authors mentioninng their names and गोत्रs in thei works and there is no impropreity in this. For eg., बोधायन, गोनर्दीय of the Mahabhashya, Badarayana, Rajashekhara in the Kāvyameemamsa, have mentioned their names in their works. Hence the author of अर्थशास्त्र is Kautilya and Chanakya and Vishnugupta are his other two names.

1.5. The Date of Arthaśāstra :

It is mentioned in the अर्थशास्त्र that the author of it has emancipated the earth from the Nanda Kings. The Vishṇu Purāṇa mentions that Kautilya, after destroying the Nandas has established the Mauryas on power and that

Kautilya himself has annointed Chandragupta. Historically it is recorded that Chandragupta became King in 321 B.C. and that his grandson and the son of Bindusara, - Ashokavardhana was annointed as King in 296 B.C. Hence अर्थशास्त्र might have been written in between B.C.321 to B.C.300. Vincent Smith points out the similarities in the description between the Arthaśastra and Megasthene' Indica. (Early Histoy of India).

Stein, a scholar, opines that the date of the Arthaśāstra is approximately 300AD. He argues that Megasthenes has written what he saw staying in the court of Chandragupta. There is difference in the society which he depicts and that which is found in the Arthaśāstra. Hence the अर्थशास्त्र is later than the 'Indica'. This is his arguement. But as he himself admitts the comparative study of these two works is extremely difficult; only a portion of 'Indica' is available; the अर्थशास्त्र is full of technical terms and its understanding poses problems. Hence it is not possible to agree with the views of stein. Likewise Jolly, Schmidt and Winternitz opine that the अर्थशास्त्र is the work of A.D. They putforth the following reasons to support their view.

1.5.2. There are great similarities between the याज्ञवल्क्यस्मृति and the अर्थशास्त्र. It may be infered that the अर्थशास्त्र is the prose form of the याज्ञवल्क्यस्मृति. This reason cannot be accepted that the otherway round in also possible. Why not the smṛti is the verse form of the अर्थशास्त्र? The कामसूत्र follows closely in its निरूपणाक्रम the अर्थशास्त्र. This is because the date of the कामसूत्र belongs to the 4th century AD. Hence the date of the अर्थशास्त्र must have been one century earlier i.e., AD.300. But this argument is also defective. There is no sufficient reason to put the कामसूत्र in 4th century AD. As there are no proofs to prove that the कामसूत्र is not written at the beginning of Andhra Kingdon, the date of अर्थशास्त्र cannot be put in the AD.

1.5.3. Because there is the mention of the recently developed लोहशास्त्र in the अर्थशास्त्र it is a later work. This is also not a valid reason. Because there are no sufficient grounds to prove that there never existed the लोहशास्त्र before 3rd century AD.

1.5.4. Again the argument that it is a later work as there is no mention in the महाभाष्य of Patanjali, is also not agreeable. Because the mention of शास्त्रग्रन्थs is not compulsory. Likewise the date of the अर्थशास्त्र cannot be placed later on the basis of coins also. Therefore, the scholars opine without doubt the work of अर्थशास्त्र is dated to the date of the Mouryas.

1.6. The Life and Works of Kauṭilya :

We do not know specifically about the life of Kauṭilya. That he has destoryed the Nandas is clear by the 38th Kārikā of अर्थशास्त्र - येन शास्त्रं च शस्त्रं च नन्दराजगता च भूः। अमर्षेणोद्धतान्याशु तेन शास्त्रमिदं कृतम्। This is agreeable to the नीतिवाक्यामृत, विष्णुपुराण and the tradition. The drama Mudrārākshasa also supports this view. It comes to be known that he (कौटिल्य) has witten this work for a King whom he has established after destroying the Nandas.

Apart from the अर्थशास्त्र, two other works are also available viz. 'चाणक्यशास्त्र' and 'वृद्धचाणक्य'. But these cannot be considered as old as the अर्थशास्त्र।

1.7. Contents of the Arthaśāstra

There are 15 adhikaranas, 150 chapters, 180 prakaranas and 6000 verses in it. The prose is in the form of sūtras. In the end of every chapter there are सङ्ग्रहकारिकाs and there are 380 of such Karikas. Though in the end of the work it is said that 'चकार सूत्रं च भाष्यं च', the sūtras and भाष्यs are not found separately.

In the beginning of the work, the names of the adhikaraṇas, nature, order and size are briefly given. In the first chapter of राजवृत्ति of the whole work is given in the condensed form.

1.7.1. The broad outline of the contents of the adhikaraṇas are as follows.

2.2.1. विनयाधिकार : (Concerning the topic of training) This consists of 18 prakaraṇas, and 21 chapters. The first chapter is राजवृत्ति (life of a King). This condeses the contents of the whole of the Arthaśāstra. The later chapters consists of the sciences to be learnt by the King since childhood, a brief introduction of them, the necessity of association with the elders, control over the senses, the necessity of ministers, councillors and priests, their qualifications, assertaining their purity and impurity, the necessity of spies and its system, protection of parties for or against one's own cause in one's own state, winning over fractions for or against an enemy's cause in an enemy's state; the necessity of council meeting and its method, guarding the princes, personal safety etc.

In this portion, it has been pointed out how essential the knowledge of sciences are. The knowledge gained under a noble teacher with assure vinaya or noble character. The works of such persons yields the desired results. Sense control for a King is so important that it is claimed that the whole of this work concerns with the control of over the senses. The institution of spies is dealt in detail. An effective spy system is conducive and vital for a King. Then only the protection of subjects is possible. With a view to protection how a palace is constructed is also discussed here.

1.7.2. अध्यक्षप्रचार : (The Activity of the Heads of Departments) : About 28 departments were made which are to be under the supervision of the state. A board was appointed to look after each of the departments. This board consists of a chairman. The tennure of the chairman and member for these departments were temporary and subject to change. The reason for this is stated as बहुमुख्यं अनित्यं त्वधिकरणं स्थापयेत् (2.9). If honey is put on the tongue how can one remain without tasting it? Likewise those who look after the financial affairs will consume at least some part of it. Hence in order to prevent it this method is followed so that power rests not in one person for long. The departments were created on the basis of the necessities of the then existing society. Horse, mine, Armoury, forest produce, store house, customs, weights and measures, space and time, yarns, agriculture, liquers, slaughter, courtesans, shipping, cattle, elephants, chariots, pastures etc are some of the departments.

1.7.3. धर्मस्थीयम् (Concerning Judges) : In this adhikaraṇa the proceedings of the court is explained. How those people were keen to provide justice is well brought out here. Connected to this, marriage, problems of marriage, property, construction of buildings, loan, slaves, workers, transactions, cost, scoldings etc, - the cases that can be brought to the court and their punishments are explained in this adhikaraṇa.

1.7.4. कण्टकशोधनम् (The supression of Criminals) : कण्टकशोधनम् literally means 'removal of thorns' meaning punishing those who are criminals. The protection of artisans, weavers, washerman, doctors, singers, dancers, traders, examining those who die a sudden death, when a person escapes from jail, punishment for the concerned, death sentence, punishment for rape etc are explained in this adhikaraṇa.

1.7.5. योगवृत्तम् (Secret Conduct) : The conducts of the servants of the King, punishments for the mistakes of the servants who are appointed in the affairs of the Kingdom are explained in this adhikaraṇa.

1.7.6. मण्डलयोनि (The circle of Kings as the basis): The basis of autonomy is discussed here. The King, the minister, the country, the fortified city, the treasury, the army and the ally are the constituent elements of the state and they protect the autonomy of the state.

1.7.7. षाड्गुण्यम् (The six measures of foreign policy): Peace, war, staying quiet, marching, seeking shelter and dual policy constitute the six measures. Through these measures the determination of the decline, stable condition and advancement are analysed in this adhikaraṇa.

1.7.8. व्यसनाधिकार (Concerning the topic of calamities): In this adhikaraṇa, the calamities of the constituent elements; the causes and their occurance, the remedies to be undertaken and the precautionary measures to check them are dealt with.

1.7.9. अभियास्यत् कर्म (The activity of the King about to march) : The relative strength of powers, place and time of the marching King, consideration of losses, expenses and gains etc are discussed in this adhikaraṇa.

1.7.10. साङ्ग्रामिकम् (Concerning War) : This adhikaraṇa discusses the policies and actions to be carried out during the course of war..

1.7.11. सङ्घवृत्तम् (Policy towards Oligarchies) : The disobedient group, with livelyhood on arms, united against the King is called samgha. This chaper is concerned with showing how the King should maintain strict control over them.

1.7.12. आबलीयसम् (Concerning the weaken King) : This adhikaraṇa discusses the methods to be adopted by a weaken King when attacked by a stronger King.

1.7.13. दुर्गलम्भोपाय (Means of taking a fort) : How a fort to be taken over using various means is explained in this adhikaraṇa.

1.7.14. औपनिषदिकम् (Concerning secret practices) : In this adhikaraṇa discussion on the secret practices for the destruction of enemy troops, and in the same way the relief measures to be taken when affected by the enemy King are made.

1.7.15. तन्त्रयुक्ति (The method of the science) : The 32 methods useful in the writing of a work are explained here in this adhikaraṇa. The above fifteen adhikaraṇas are divided into two parts. The first part is तन्त्र and the second is आवाप. Beginning from the first to the end of fifth adhikaraṇa is called as तन्त्र as they are confined to the citizens of ones' own kingdom. (It is said in the नीतिसूत्रम् of चाणक्य that "तन्त्रं स्वविषय कृत्येष्वायुक्तम्" 1.45). From the sixth to the thirteenth chapter it is called as आवाप since it is connected to the relations with the neighbouring states. (चाणक्यनीतिसूत्रम्) defines it as "अवापो मण्डलनिविष्टः 1.46". The last two are अधिकरण विशेष ।

In this work there is perfect order in the order of exposition of the subject matter. It is explained in the साकाङ्क्षाक्रम् । Scholars are of the opinion that it is a wonder to find such a work in third century B.C. Kauṭilya has not written this work either within the four walls or in the forest. This work also is not merely a scientific work. Before it, many अर्थशास्त्रs were written. But they must have written concentrating on one aspect in detail. Hence Kauṭilya collected all those works and written a complete अर्थशास्त्र । The first sentence of the work - "यावन्ति अर्थशास्त्राणि पूर्वाचार्यैः प्रस्थापितानि, प्रायशस्तानि संगृह्यमेकमिदमर्थशास्त्रं कृतम् ।" and the last verse -

दृष्ट्वा विप्रतिपत्तिं बहुधा शास्त्रेषु भाष्यकाराणाम् ।
स्वयमेव विष्णुगुप्तः चकार सूत्रं च भाष्यं च ।।

supports this view. While writing this work Kauṭilya along with considering the previous works, it can be understood that he had taken into account the political experiments by himself. This view is justified by the statement. सर्वशास्त्राण्यनुक्रम्य प्रयोगमुपलभ्य च (2:10:79). Kauṭilya has written this work in a compact, clear style which is easy to understand. The following verse justifies the above statement.

सुखग्रहण विज्ञेयं तत्तवार्थपदैर्निश्चितम् ।
कौटिल्येन कृतं शास्त्रं विमुक्तग्रन्थविस्तरम् ।।1:1 ।।

Regarding the utility of the अर्थशास्त्र the following words of Kautilya are worth pondering.

एवंविधेभ्यः पृथिवीं लभमानोऽर्थशास्त्रवित्।
संहितेभ्यः परेभ्यश्च विशेषमधिगच्छति।। 7:10:253
एवं शास्त्रमिदं युक्तं एताभिस्तन्त्रयुक्तिभिः।
अवाप्तौ पालने चोक्तं लोकस्यास्य परस्य च।।
धर्ममर्थं च कामं च प्रवर्तयति पाति च।
अधर्मानर्थविद्वेषानिदं शास्त्रं निहन्ति च।।15:378-379।।

1.8. The Commentaries on Arthaśāstra :

Though at the end of the work it is said चकार सूत्रं च भाष्यं च, we do not find direction as to which are sūtras and which are bhāṣyas. The whole work is as if in the form of sūtra. The work is full of archaic usages and is extremely difficult to understand it without the help of a commentary. But it is unfortunate that a comprehensive commentary is not available to this work. And it is not surprising that we do not have commentaries when the text itself is available to us in three to four manuscripts. But we cannot explain the less importance given to this work. At present we get four commentaries but then, none of them are complete in themselves. Even when all the four combined together cannot provide a complete commentary to the work. The following are the four commentaries on अर्थशास्त्र।

1. जयमङ्गल।
2. चाणक्यटीका।
3. प्रतिपद्दपञ्चिका।
4. नयचन्द्रिका

1.8.1. Jayamangala : The author of this work is Śankarārya or Shankaracharya. This commentary is only for the first adhikaraṇa of the Arthashāstra. The author of this work Shankararya belongs to 800AD. and has commented on the Sāmkhyakārikā, Kāmandakanitisāra, Kāmasūtra, and Bhattikāvya. The जयमङ्गला commentary is printed in 1958 at Madras and here there we find textual currruption.

1.8.2. Cāṇakya Tīkā (चाणक्यटीका) : This is written by Bhikshu Prabhumaṭi and is named in the अमरटीकासर्वस्व of 1959. This work comments on the first and third chapters of the second adhikaraṇa and is not printed.

1.8.3. Pratipadapañcikā (प्रतिपदपञ्चिका) : Bhattaswamy is the author of this work. As the title itself suggest this work gives the meaning of every word of Arthaśāstra. But this commentary is available to the first seven chapters of the second adhikaraṇa only. This is published in 1928 at Lahore.

1.8.4. Nayacandrikā (नयचन्द्रिका) : The author of this work is Vādikavichūdāmaṇi Mahopādhyāya Sri Mādhavayajnamiśra. This commentary comments on the 7-11, and 15th chapters of the seventh adhikarana and the fourth chapter of the twelth adhikarana. This is printed at Lahore in 1923.

Apart from the above there is a commentary in mixed

Tamil and Malayalam for the first seven adhikaraṇas.

श्रीमूल of Sri T. Ganapathi Shastri is the complete commentary in Sanskrit language.

The work अर्थशास्त्र was first published in 1909 by DrṚṢhamashastri. It was edited again in 1919 and 1929 and the fourth edition came in 1960. In the Punjab Sanskrit series Jolly and Schmidt published it with two commentaries in 1923. In the Trivendrum Sanskrit series T.Ganapathi Shastri with his commentary Śrīmūla published the अर्थशास्त्र in 1924. R.P.Kangle of the Bombay University has brought out a new edition of अर्थशास्त्र Harihara Shastri, through the Kuppuswāmy Research Institute has published the revised edition of the Jayamangala commentary.

Shamashastri, who translated some parts of the Arthaśāstra into English in 1908, published a complete translation of the work in 1915. The same was revised in 1923 and 1929. The sixth revised edition is published in 1960. Recently the Hindi and Kannada translations are also published. The English translation of the अर्थशास्त्र has broughtout by R.P.Kangle in 1963 and the second edition in 1972.

NOTES :

UNIT-2

The Arthaśāstra of Kauṭilya : Contents

2.1 पाठ्यभागः - अध्यायः-राजवृत्तिः-१

2.2 Translation

2.3 विद्यासमुद्देशः

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UNIT - 2

The Arthaśāstra of Kauṭilya : Contents

2.1. पाठ्यभागः - अध्यायः-राजवृत्तिः-१

2.1.1. ओं नमश्शुक्रबृहस्पतिभ्याम्

मङ्गलम् ग्रन्थस्वरूपं च-

पृथिव्या लाभे पालने च यावन्यर्थशास्त्राणि पूर्वाचार्यैः प्रस्थापितानि प्रायशस्तानि संहृत्यैकमिदमर्थशास्त्रं कृतम्।

ग्रन्थार्थसंग्रहः -

तस्यायं प्रकरणाधिंकरणसमुद्देशः -

2.1.2. प्रथमाधिकरणार्थाः -

विद्यासमुद्देशः। वृद्धसंयोगः। इन्द्रियजयः। अमात्योत्पत्तिः। मन्त्रिपुरोहितोत्पत्तिः। उपधाभिश्शौचाशौचज्ञानममात्यानाम्। गूढपुरुषोत्पत्तिः। गूढपुरुषप्रणिधिः। स्वविषये कृत्याकृत्यपक्षरक्षणम्। परविषये कृत्याकृत्यपक्षोपग्रहः। मन्त्राधिकारः। दूतप्रणिधिः। राजपुत्ररक्षणम्। अवरुद्धवृत्तम्। अवरुद्धे वृत्तिः। राजप्रणिधिः। निशान्तप्रणिधिः। आत्मरक्षितकम्।। इति विनयाधिकारिकं प्रथमाधिकरणम्।।

2.1.3. द्वितीयाधिकरणार्थाः -

जनपदविनिवेशः। भूमिच्छिद्रविधानम्। दुर्गविधानम्। दुर्गनिवेशः। संनिधातृनिचयकर्म। समाहर्तृसमुदयप्रस्थापनम्। अक्षपटले गाणनिक्याधिकारः। समुदयस्य युक्तापहृतस्य प्रत्यानयनम्। उपयुक्तपरीक्षा। शासनाधिकारः। कोशप्रवेश्यरत्नपरीक्षा। आकरकर्मान्तप्रवर्तनम्। अक्षशालायां सुवर्णाध्यक्षः। विशिखायां सौवर्णिकप्रचारः। कोष्ठागाराध्यक्षः। पण्याध्यक्षः। कुप्याध्यक्षः।

आयुधागाराध्यक्षः। तुलामानपौतवम्। देशकालमानम्। शुल्काध्यक्षः। सूत्राध्यक्षः। सीताध्यक्षः । सुराऽध्यक्षः। सूनाध्यक्षः। गणिकाऽध्यक्षः। नाव्ध्यक्षः। गोऽध्यक्षः। अश्वाध्यक्षः। हस्त्यध्यक्षः। रथाध्यक्षः। पत्यध्यक्षः। सेनापत्तिप्रचारः। मुद्राऽध्यक्षः। विवीताध्यक्षः। समाहर्तृप्रचारः। गृहपतिवैदेहकतापसव्यञ्जनाः प्रणिधयः। नारिकप्रणिधिः।। इत्यध्यक्षप्रचारो द्वितीयमधिकरणम्।।

2.1.4. तृतीयाधिकरणार्थाः -

व्यवहारस्थापना विवादपदनिबन्धः। विवाहसंयुक्तम्। दायविभागः। वास्तुकम्। समयस्यानपाकर्म। ऋणादानम्। औपनिधिकम्। दासकर्मकरकल्पः। सम्भूयसमुत्थानम्। विक्रीतक्रीतानुशयः। दत्तस्यानपाकर्म। अस्वामिविक्रयः। स्वस्वामिसम्बन्धः। साहसम्। वाक्पारुष्यम्। दण्डपारुष्यम्। द्यूतसमाह्वयम्। प्रकीर्णकानि।। इति धर्मस्थीयं तृतीयमधिकरणम्।।

2.1.5. चतुर्थाधिकरणार्थाः -

कारुकरक्षणम्। वैदेहकरक्षणम्। उपनिपातप्रतीकारः। गूढजीविनां रक्षा। सिद्धव्यञ्जानैर्माणवप्रकाशनम्। शङ्कारूपकर्माभिग्रहः। आशुमृतकपरीक्षा। वाक्यकर्मानुयोगः। सर्वाधिकरणरक्षणम्। एकाङ्गवधनिष्क्रयः। शुद्धश्चित्रश्च दण्डकल्पः। कन्याप्रकर्म। अतिचारदण्डः।। इति कण्टकशोधनं चतुर्थमधिकरणम्।।

2.1.6. पञ्चमाधिकरणार्थाः -

दाण्डकर्मिकम्। कोशाभिसंहारणम्। भृत्यभरणीयम्। अनुजीविवृत्तम्। समयाचारिकम्। राज्यप्रतिसन्धानम्। एकैश्वर्यम्। इति योगवृत्तं पञ्चममधिकरणम्।।

2.1.7. षष्ठाधिकरणार्थाः -

प्रकृतिसम्पदः। शमव्यायामिकम्।। इति मण्डलयोनिषष्ठमधिकरणम्।।

2.1.8. सप्तमाधिकरणार्थाः -

षाड्गुण्यसमुद्देशः। क्षयस्थानवृद्धिनिश्चयः। संश्रयवृत्तिः। समहीनज्यायसां गुणाभिनिवेशः। हीनसन्धयः। विगृह्यासनम्। सन्धायासनम्। विगृह्य यानम्। सन्धाय यानम्। सम्भूय प्रयाणम्। यातव्यामित्रयोरभिग्रह चिन्ता क्षयलोभविरागहेतवः। प्रकृतीनां सामवायिकविपरिमर्शः। संहितप्रयाणिकम्। परिपणितापरिपणितापसृताश्च सन्धयः। द्वैधीभाविकास्सन्धिविक्रमाः। यातव्यवृत्तिः। अनुग्रह्यमित्रविशेषाः। मित्रहिरण्यभूमिकर्मसन्धयः। पार्ष्णिग्राहचिन्ता। हीनशक्तिपूरणम्। बलवता विगृह्योपरोधहेतवः। दण्डोपनतवृत्तम्। दण्डोपनायिवृत्तम्। सन्धिकर्म। सन्धिमोक्षः। मध्यमचरितम्। उदासीनचरितम्। मण्डलचरितम्। इति षाड्गुण्यं सप्तममधिकरणम्।।

2.1.9. अष्टमाधिकरणार्थाः -

प्रकृतिव्यसनवर्गः। राजराज्ययोर्व्यसनचिन्ता। पुरुषव्यसनवर्गः। पीडनवर्गः। स्तम्भवर्गः। कोशसंगवर्गः। बलव्यसनवर्गः। मित्रव्यसनवर्गः। इति व्यसनाधिकारिकमष्टममधिकरणम्।।

2.1.10. नवमाधिकरणार्थाः -

शक्तिदेशकालबलाबलज्ञानम्। यात्राकालाः। बलोपादानकालाः। सन्नाहगुणाः। प्रतिबलकर्म। पश्चात्कोपचिन्ता। बाह्याभ्यन्तरप्रकृतिप्रतीकारः। क्षयव्ययलाभविपरिमर्शः। बाह्याभ्यन्तराश्चापदः। दूष्यशत्रुसंयुक्ताः। अर्थानर्थसंशययुक्ताः। तासामुपायविकल्पजास्सिद्धयः। इत्यभियास्यत्कर्म नवममधिकरणम्।।

2.1.11. दशमाधिकरणार्थाः-

स्कन्धावारनिवेशः। स्कन्धावारप्रयाणम्। बलव्यसनावस्कन्दकालरक्षणम्। कूटयुद्धविकल्पाः। स्वसैन्योत्साहनम्। स्वबलान्यबलव्यायोगः। युद्धभूमयः। पत्त्यश्वरथहस्तिकर्माणि। पक्षकक्षोरस्यानां बलाग्रतो व्यूहविभागः। सारफल्गुबलविभागः। पत्त्यश्वरथहस्तियुद्धानि। दण्डभोगमण्डलासंहतव्यूहनम्। तस्य प्रतिव्यूहस्थापनम्। इति साङ्ग्रामिकं दशममधिकरणम्।।

2.1.12. एकादशाधिकरणार्थाः -

भेदोपादानानि। उपांशुदण्डः। इति सङ्घवृत्तमेकादशमधिकरण्।

2.1.13. द्वादशाधिकरणार्थाः -

दूतकर्म। मन्त्रयुद्धम्। सेनामुख्यवधः। मण्डलप्रोत्साहनम्। शस्त्राग्निरसप्रणिधयः। वीवधासारप्रसारवधः - योगातिसन्धानम्। दण्डातिसन्धानम्। एकविजयः।। इत्याबलीयसं द्वादशमधिकरणम्।।

2.1.14. त्रयोदशाधिकरणार्थाः -

उपजापः। योगवामनम्। अपसर्पप्रणिधिः। पर्युपासनकर्म। अवमर्दः। लब्धप्रशमनम्।। इति दुर्गलम्भोपायस्त्रयोदशमधिकरणम्।।

2.1.15. चतुर्दशाधिकरणार्थाः -

परघातप्रयोगः। प्रलम्भनम्। स्ववलोपघातप्रतीकारः। इत्यौपनिषदिकं चतुर्दशमधिकरणम्।।

2.1.16. पञ्चदशाधिकरणार्थाः -

तन्त्रयुक्तयः। इति तन्त्रयुक्तिः पञ्चदशमधिकरणम्।।

2.1.17. ग्रन्थेयत्तानिष्कर्षः -

शास्त्रसमुद्देशः - पञ्चदशाधिकरणानि, सपञ्चाशदध्यायशतम्, साशीति प्रकरणशतम्, पट्श्लोकसहस्त्राणीति।।

2.1.18. ग्रन्थगुणाः -

सुखग्रहणविज्ञेयं तत्त्वार्थपदनिश्चितम्।
कौटिल्येन कृतं शास्त्रं विमुक्तग्रन्थविस्तरम् ।।।१।।
इति कौटिलीयेऽर्थशास्त्रे विनयाधिकारिके प्रथमाधिकरणे
राजवृत्तिः प्रथमोऽध्यायः (१)

2.2. Translation

Book One - Concerning the topic of Training (विनयाधिकरण)

First Chapter - The Life of a King

पाठ्यभागः प्रथमोध्यायः

Salutation of Śukra and Bṛhaspati

This Arthaśāstra is made as a compendium of almost all the Arthaśāstras, which, in view of acquisition and maintenance of the earth, have been composed by ancient teachers.

Of this work, the following are the contents by sections and books.

2.2.1. Book 1 Concerning the topic of training :

The end of sciences, association with elders, control over the senses; the appointment of ministers, the appointment of councillors and priests; ascertaining by temptations purity or impurity in the character of ministers; the institution of spies; protection of parties for or against one's own cause in one's own state; winning over the factions for or against an enemy's cause in an enemy's state; the topic of counsel, rules for the envoy, protection of princes, the conduct of prince kept under restraint; behaviours towards a Prince in disfavour, the duties of King; duty towards the harem; personal safety - these constitute the first book, concerning the topic of training.

2.2.2. Book II The Duties of the Heads of Departments:

Formation of villages, division of land, construction of forts, buildings within the fort, the duty of the chamberline, the business of collection of revenue by the collector-general; the business of keeping up accounts in the office of accountants; recovery of revenue misappropriated by state employees; examination of the conduct of government servants; the procedure of forming royal writs; the superintendent of the treasury; examination of gems that are to be entered into the treasury; conducting mining operations and manufacture; the superintendent of gold; the duties of the state goldsmith in the highway; the superintendent of store-house; the superintendent of commerce; the superintendent of forest produce; the superintendent of the armoury; the superintendents of weights and measures; measurement of space and time; the superintendent of tolls; the superintendent of weaving; the superintendent of agriculture; the superintendent of liquour; the superintendent of slaughter-house; the superintendent of prostitutes; the superintendent of ships; the superintendent of cows; the superintendent of horses; the superintendent of elephants; the superintendent of infantry; the duty of the commander-in-chief; the superintendent of passport; the superintendent of pasture lands; the duty of revenue collectors; spies in the guise of householders, merchants and ascetics; the duty of a city superintendent -- these constitute the second book 'The Duties of the Heads of Departments'.

2.2.3. Book III Concerning Law :

Determination of forms of agreements; determination of legal disputes; concerning marriage; division of inheritance, buildings, non-performance of agreements; recovery of debts; concerning deposits; rules regarding slaves and labourers; co-operative undertakings; rescission of sale and purchase; resumption of gifts and sale without ownership; the relation of ownership; forcible seizure; verbal injury; gambling and betting and miscellaneous - these constitute the third book 'Concerning Law'.

2.2.4. Book IV The Supression of Criminals

Protection of artisans; protection of merchants; remedies against national calamities, supression of the wicked living by foul means; detection of youths of criminal tendency by ascetic spies; seizure of criminals on suspicion or in the very act; examination of sudden death; trial and torture to elicit confession; protection of all kinds of government departments; fines in lives of mutilation of limbs; death with or without torture; sexual inter course with immature girls; atonement for violating justice - these constitute the fourth book "The Supression of Criminals".

2.2.5. Book V Conduct of Courtiers :

Concerning the award of punishments; replenishment of the treasury; concerning subsistence to government servants; the conduct of a courtier; time-serving; consolidation of the Kingdom and absolute sovereignty - these constitute the fifth book "Conduct of Courtiers".

2.2.6. Book VI The Source of Sovereign States :

Excellences of the constituent elements; concerning place and activity - these constitute the sixth book "The Source of Sovereign States'.

2.2.7. Book VII The End of Six Fold Policy :

The six fold policy; determination of decline, stagnation and progress; the nature of alliance, the character of equal, inferior and superior Kings; forms of agreement made by an inferior King; neutrality after proclaiming war or after concluding the treaty of peace; marching after proclaiming war or after making peace; the march of combined powers; considerations about marching against an assailable enemy and a strong enemy; causes leading to the dwingling, greed and disloyalty of the army; considerations about the combinations of powers; the march of combined powers; agreement of peace with or without defenite terms; and peace with renegades; peace and war by adopting the double policy; the attitude of an assailable enemy; friends that deserve help; agreement for the acquisition of a friend or gold; agreement of peace for the acquisition of land; agreement for undertaking a work; considerations about an enemy in the rear; recruitment of last power; measures conductive to peace with a strong and provoked enemy; the attitude of a conquered enemy; the attitude of a conquered King; making peace and breaking it; the conduct of a Madhyama King; of a neutral King and of a circle of states - these constitute the seventh book 'The End of Six Fold Policy'.

2.2.8. Book VIII Concerning Vices and Calamities:

The group of calamities of the constituent elements; considerations about the troubles of the King and his Kingdom; the aggreable of the troubles of men; the group of molestations; the group of obstructions; and the group of financial troubles; the group of troubles of the army; and the group of troubles of a friend - these constitute the eight book 'Concerning Vices and Calamities'.

2.2.9. Book IX The Work of an Invader :

The knowledge of power, place, time, strength and weakness, the time of invation; the time for recruiting the army; the form of equipment; the work of arraying a rival force; considerations of annoyance in the rear; remedies against internal and extenal troubles; consideration about loss of men; wealth and profit; internal and external dangers; persons associated with traitors and enemies; doubts about wealth and harm; and success to be attained by the employment of alternative strategic means - these constitute the nineth book 'The work of an Invader'.

2.2.10. Book X Concerning War :

Encampment; march of the camps; protection of the army in times of distress and attack; forms of treacherous fight; encouragement to one's own army; the fight between one's own and enemy's armies; battle-fields; the work of infantry; cavalry; chariots and elephants; the array of the army like a staff, a snake, a circle or in detached order; the array of the army against that of an enemy - these constitute the tenth book 'Concerning War'.

2.2.11. Book XI Policy towards Oligarchies :

Causes of discussion; secret punishment - these constitute the eleventh book 'Policy towards Oligarchies'.

2.2.12. Book XII Concerning a Powerful Enemy:

The duties of a messenger; battle of intrigue; slaying the commander-in-chief and inciting a circle of states; spies with weapons, fire and poision; destruction of supply of stores, and of granaries; capture of the enemy by means of secret contrivances. or by means of the army; and complete victory - these constitute the twelfth book 'Concerning a Powerful Enemy'.

2.2.13. Book XIII Means of Securing a Fort :

Sowing the seeds of dissension; enticement of Kings by secret contrivances; the work of spies in a siege; the operation of siege; restoration of peace in conquered country - these constitue the thirteenth book 'Means of Securing a Fort'.

2.2.14. Book XIV Secret Means :

Means to injure an enemy; wonderful and delusive contrivances; remedies against the injuries of one's own army - these constitute the fourteenth book 'Secret Means'.

2.2.15. Book XV The Methods of the Science:

Devices used in the (contents of the) science - this constitutes the fifteenth book 'The Methods of the Sciences'. The enumeration of the (contents of the) Science, amounts to fifteen books, one hundred and fifty chapters, one hundred and eighty sections and six thousand ślokas.

Easy to learn and understand, precise in doctrine, sense and word, free from prolixity of text, thus has this (work on the) science been composed by Kauṭilya.

(Thus ends chapter 1, "Life of a King", in Book 1, concerning the topic of training of the Arthaśāstra of Kauṭilya).

2.3 विध्यासमुद्देशः

2.3.1. पाठ्यभागः

१. प्रकरणम् - विद्यासमुद्देशः - अध्यायः २

आन्वीक्षिकीस्थापना

विद्याविभागः, तत्र मतभेदाश्च -

आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्चेति विद्याः। त्रयी वार्ता दण्ड्नीतिश्चेति मानवाः - त्रयीविशेषो ह्यान्वीक्षकीति। वार्ता दण्डनीतिश्चेति बार्हस्पत्याः - संवरणमात्रं हि त्रयी लोकयात्राविद इति। दण्डनीतिरेका विद्येत्यौशनसाः - तस्यां हि सर्वविद्यारम्भाः प्रतिबद्धाः इति। चतस्त्र एव विद्या इति कौटिल्यः। ताभिर्धर्मार्थौ यद्विद्यात्तद्विद्यानां विद्यत्वम्।।

तत्र आन्वीक्षकीस्वरूपम्, तस्याः विद्यान्तरवैलक्षण्यं च -

साङ्ख्यं योगो लोकायतं चेत्यान्वीक्षकी। धर्माधर्मौ त्रय्याम्। अर्थानर्थौ वार्तायाम्। नयानयौ दण्डनीत्याम् बलाबले चैतासां हेतुभिरन्वीक्षमाणा लोकस्योपकरोति, व्यसनेऽभ्युदये च बुद्धिमवस्थापयति, प्रज्ञावाक्यक्रियावैशारद्यं च करोति।।

प्रदीपस्सर्वविद्यानामुपायस्सर्वकर्मणाम्।
आश्रयस्सर्वधर्माणां शश्वदान्वीक्षकी मता ।।२।।

इति विनयाधिकारिके प्रथमेऽधिकरणे विद्यासमुद्देशे
आन्वीक्षकीस्थापना द्वितीयोऽध्यायः (२)

2.3.2. Chapter 2 - Establishing (the need of) Logical Philosophy (Anvīkṣakī)

Logical Philosophy, The Triad (the triple vedas) Economics and Political Science - these are the sciences The followers of Manu state that sciences are only three, viz., The Triad, Economics and Political Science; because, Logical Philosophy is only a special branch of the Triad. The followers of Bṛhaspathi say that there are only two sciences viz., Economics and Political Science. For, the Triad is only a cover for the knowers of wordly affairs. The followers of Uśanas or Sukrāçārya maintain that Political Science is the only Science, because, the activities of all the Sciences are bound up with it. But Kauṭilya affirms that four indeed are the sciences or branches of knowledge. They have been so called (i.e., as vidyas) because through them one can know both Dharma or spiritual well being and Arthā or material prosperity.

Anvīkṣiki or Logical Philosophy consists of Sāṅkhya Yoga and Lokāyata. By investigating through reasoning (and by helping to discriminate between) spiritual good and evil in the Triad, material gain and loss in Economics, good policy and bad policy in Political Science and also the relative strength and weakness of all these sciences, logical philosophy benefits people, it maintains the intellect study both in adversity and in prosperity and brings about proficiency in thought, speech and action. The logical philosophy is ever thought of as the lamp of all sciences, as the means of all actions (and) as the support of all laws (and duties) (Thus ends chapter II, 'Establishing (the need of) Logical Philosophy' among sciences, in Book 1, "Concerning the topic of training" of the Arthaśāstra of Kauṭilya)

2.3.3 Notes :

विद्यासमुद्देशः : That which gives the knowledge and the means to all the four goals of life (the puruṣārthās) is known as science. There are different ways of vidya in accordance to the end. According to the views of those who expound it the enumeration gets changed. Some enumerate the sciences as sixty four. The established view is that the sciences are fourteen.

अङ्गानि वेदाश्चत्वारः मीमांसा न्यायविस्तरः ।
पुराणं धर्मशास्त्रं च विद्याह्येताश्चतुर्दश ।।

The six vedangas, four vedas, the mīmāmsa, Nyāya, purāṇa and dharmaśāstra are the fourteen sciences. Kauṭilya has taken the view of three ancient teachers. Kauṭilya is of the view that to know and to attain धर्म and अर्थ, the four sciences viz., the Triad, Logical Philosophy, Economics and Political Science are necessary. But the followers of Manu considers only three sciences as they consider the Logical Philosophy as a special branch of the Triad. The followers of Bṛhaspati do not consider the Triad as a science as they consider it only a cloak for one conversant with the ways of the world. It seems that this Bṛhaspati is the founder of the Lokāyata or Charvāka system. In this system concepts like heaven, righteous act, the vedas, and its teaching etc. do not find any importance.

They consider all these as a way to earn a livelyhood. For the followers of Śukra the only science is the Political Science. When the political science is stable, all the other sciences are also safe. This view is acceptable to Kauṭilya also. But he refuses to deny an independant place for other sciences only for this reason. Hence he accepts the four sciences.

आन्वीक्षिकी : The word anvīkṣikī was taken in its etymological meaning of 'logic' or 'enquiry' from anvīkṣā, a compound from the prefix anu 'according to' and īkṣā 'looking'. It means a science laying down rules according to which the search should be carried out. Anvīkṣikī and Ātmavidyā differed in this that the latter dealt with assertions about the nature of the soul, while the former contained reasons supporting those assertions. Both these are aspects of the same philosophical discipline because both are inter-related. There must be some definite assertions about the soul and they must be backed by logical reasoning. Hence Anvīṣikī can be called logical philosophy.

Regarding the term Anvīkṣiki, these two explanations are noteworthy. Kṣīraswamy on Amarakośa writes as, "प्रत्यक्षागमाभ्यामीक्षितस्य पश्चादीक्षणमन्वीक्षा सा प्रयोजनं यस्याः" and in the Nyāyasūtrabhāṣya it is stated that श्रवणादनुपश्चात् ईक्षा अन्वीक्षा उन्नयनं तन्निर्वाहिका सेयमान्वीक्षिकी न्यायतर्कादिशब्दैरपि व्यवह्रियते।

त्रयी : The Ṛgveda, the Yajurveda and the Sāmaveda constitute the त्रयी.

विद्या : This word is derived from the root विद् - 'to know'. It is explained as विदन्त्यनया विद्यते अनया वा इति विद्या। The Upanisads proclaims that this विद्या is of two kinds, viz., परा and अपरा. The Muṇḍakopaniṣad explains them as, "द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च। तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते।।"

साङ्ख्य : The Sāṅkhya system of philosophy is ascribed to sage Kapila. It is so called because it enumerates twenty five principles. Its purpose is to bring about the liberation of puruṣa or soul from the fetters of the phenomenal creation by conveying the true knowledge which consists of the distinction of puruṣa and prakṛti or primordial matter and its effects.

योग : Yoga is the system of Indian philosophy established by Patanjali, in which abstract meditation of the supreme being is inculcated as the only way to liberation and rules for its practice are laid down.

लोकायत : This system of philosophy is well known as नास्तिक दर्शन among the systems of Indian Philosophies. It is believed that Bṛhaspati is the founder of this school. It is popularly known to belong to Cārvāka. This system represents the Indian materialism which expounds 'Eat, drink and be merry'. This system is known to contain athiestic views that deny the existence of a soul separate from the physical body and also of anything like heaven or hell. In Indian tradition this system is more condemned than approved. Somadeva, on the contrary has recommended its study as it is useful to Kings. He says, "ऐ हिकव्यवंहार प्रसधनपरं लोकायतिकम्। लोकायततो हि राजा राष्ट्रकण्टकानुच्छेदयति।"

प्रदीप : ....this verse is quoted in Vātsāyana's commentary on न्यायसूत्र (1.1.1) changing the last quarter as विद्योद्देशे परीक्षिता।

(Thus ends chapter II, establishing (the need of) Logical philosophy, among Sciences, in Book 1, "Concerning the topic of Training" of the Arthaśāstra of Kautilya)

2.4 पाठ्यभागः

2.4.1 त्रयीस्थापना - अध्यायः - ३

साङ्गत्रयीस्वरूपम्, तदुपकारश्च -

सामर्ग्यजुर्वेदास्त्रयस्त्रयी। अथर्ववेदेतिहासवेदौ च वेदाः। शिक्षा कल्पो व्याकरणं निरुक्तं छन्दोविचितिर्ज्योतिषमिति चाङ्गानि। एष त्रयीधर्मश्चतुर्णा वर्णानामाश्रमाणां च स्वधर्मस्थापनादौपकारिकः।।

वर्णधर्माः -

स्वधर्मो ब्राह्मणस्याध्ययनमध्यापनं यजनं याजनं दानं प्रति ग्रहश्चेति। क्षत्रियस्याध्ययनं यजनं दानं शस्त्राजीवो भूतरक्षणं च। वैश्यस्याध्ययनं यजनं दानं कृषिपाशुपाल्ये वणिज्या च। शूद्रस्य द्विजातिशुश्रूषा वार्ता कारुकुशीलवकर्म च।।

आश्रमधर्माः -

गृहस्थस्य स्वकर्माजीवस्तूल्यैरसमानर्षिभिर्वैवाह्यमृतुगामित्वं देवपित्रतिथिभृत्येषु त्यागश्शेषभोजनं च। ब्रह्मचारिणस्स्वाध्यायोऽग्नि कार्याभिषेकौ भैक्षव्रतत्वमाचार्ये प्राणान्तिकी वृत्तिस्तदभावे गुरुपुत्रे सब्रह्मचारिणि वा।।

वानप्रस्थस्य ब्रह्मचर्य भूमौ शय्या जटाऽजिनधारणमग्निहोत्राभिषेकौ देवतापित्रतिथिपूजा वन्यश्चाहारः। परिव्राजकस्य संयतेन्द्रियत्वमनारम्भो निष्किञ्चनत्वं सङ्गत्यागो भैक्षमनेकत्रारण्यवासो बाह्यमाभ्यन्तरं च शौचम्। सर्वेषामहिंसा सत्यं शौचमनसूयाऽऽनृशंस्यं क्षमा च।

स्वधर्मानुष्ठानोपयोगः -

स्वधर्मस्स्वर्गायानन्त्याय च। तस्यातिक्रमे लोकः सङ्करादुच्छिद्येत।।

धर्मरक्षणे राज्ञः प्रातिभाव्यम् -

तस्मात्स्वधर्मं भूतानां राजा न व्यभिचारयेत्।
स्वधर्मं संदधानो हि प्रेत्य चेह च नन्दति ।।३।।
व्यवस्थितार्यमर्यादः कृतवर्णाश्रमस्थितिः।
त्रय्या हि रक्षितो लोकः प्रसीदति न सीदति ।।४।।

इति विनयाधिकारिके प्रथमेऽधिकरणे विद्यासमुद्देशे
त्रयीस्थापना तृतीगोऽध्यायः (३)

2.4.2. Chapter III - Establishing the Triad

पाठ्यभाग तृतीयोध्यायः

The triad constitutes of the Sāmaveda, the Ṛgveda and the Yajurveda. The Atharvaveda and the Itihāsaveda are also vedas.

The Vedāngas or the auxiliary sciences are phonetics

(शिक्षा), Ritual (कल्प), Grammar (व्याकरण), Etymology (निरुक्त), prosody (छन्दस्) and Astronomy (ज्योतिष).

The duties laid down in the Triad are beneficial as they establish the respective duties of the four varnas or classes and of the four stages of life.

The duty of the Brāhmaṇa is to study, teaching, performance of sacrifice, officiating on others' sacrificial performance and the giving and receiving of gifts.

That of a Kshatriya is to study, performance of sacrifice, giving gifts, military occupation, and protection of life.

That of a Vaisya studying, performing sacrifices for self, giving gifts, agriculture, cattle-rearing and commerce.

That of a śūdra services of the twice-born, activity connected with economics, profession of an artisan and of an actor.

The duties to be followed during the four stages of life are as follows :

Those of the house-holder is earning livelihood by his own profession, marrying one of the same class but not of the same gotra or lineage; approaching the wife during proper period, worship of gods, of manes and of guests, giving gifts to servants and partaking the food that remains after feeding all others.

That of a student studying one's own veda, tending the sacred fires, bathing, observing the vow of living on begging only, serving till the end of his life with the preceptor or, in his absence, with the preceptor's son or with a fellow student.

That of a forest-recluse, is observance of chastity, sleeping on the base ground, wearing matted locks of hair, wearing dear stain, fire worship, ablution, worship of gods, ancestors and guests, and living upon foodstuffs procurable in forests.

That of a mendicant maintaining complete sense control, not undertaking any worldly activity, possessing nothing personal, abandoning attachment to worldly relations, observing the vow of begging food, residing not in one place, but in forest, and observing external and internal purity.

Harmlessness, truthfulness, purity, freedom from spite, abstinence from cruelty and forgiveness are duties common to all.

The Uses of Observing One's Own Duty :

The observance of one's own prescribed duty leads one to heaven and to infinite bliss. When it is violated, the world will come to an end owing to confusion of classes and duties leading to all-round destruction.

Hence, the King should not allow the transgression of the prescribed duties by people. Because, if he make his people stick to their respective duties, he enjoys happiness here and hereafter. For, when people suitably remain fixed in the limits of the Aryan rule of life, establish firmly the classes and the stages of life and remain protected by Triad, they prosper and do not perish.

[Thus ends Chapter III, 'Establishing the Triad' among Sciences, in Book I, "Concerning the topic of Training" of the Arthaśāstra of Kautilya]

2.4.3. Notes :

त्रयी : The Triad, which are the most ancient are well known as the श्रुतिs. They are revealed scriptures. The term 'त्रयी' indicates that they were originally three, viz., the Ṛgveda, the Yajurveda and the Sāmaveda. The Atharvaveda was added subsequently. The ऐतरेयब्राह्मण states that यदृचैव होत्रं क्रियते यजुषाध्वर्यवं साम्नोद्गीथं व्यारब्धां त्रयी विद्या भवति। In Manusmṛti 1.23 it is said that

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्।
दुद्रोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम्॥

and again in 11.230 it is said that त एव हि त्रयो वेदाः। The शार्ङ्धर पद्धति says that त्रयोऽग्नयस्त्रयो वेदास्त्रयो गुणाः। Thus considering the Rg, Yajus and Sāma vedas as the most important, the Atharvanaveda and the Itihasa veda are also said to be vedas. Some porteous of the Atharvaveda belong to the older period while some belong to the later period. Most of the mantras of this veda is useful for the secular purpose and had little place in sacrificial system. Hence its importance was limited. Due to this reason this veda was not studied by any family, though it was presented with great care. The Triad are useful as it determines the respective duties of the classes and the four stages of life.

The auxiliary sciences : (वेदाङ्गानि)

Vedāṅga is the name of certain scientific works which are regarded as auxiliary to the vedas. The Amarakośa states :

शिक्षा व्याकरणं छन्दो निरुक्तं ज्योतिषं तथा।
कल्पश्चेति षडङ्गानि वेदस्याहुर्मनीषिणः।।

Sikṣā is the science which teaches proper pronunciation of vedic hymns. Vyākaraṇa is the science of grammar. Chandas is the science dealing with meters. Nirukta is the science of explaining etymological meaning of words especially difficult vedic words. Jyotiṣa is Astronomy, the science dealing with planets and other heavenly bodies. Kalpa is the science which prescribes the vedic rituals and gives rules for ceremonial and sacrificial acts.

धर्म : The term धर्म has a significant meaning in the Dharmaśāstras. The conception of धर्म embraced the whole life of human beings. According to the Dharmaśāstras, which follow Vedas, Dharma is not a creed or religion but a mode of life or a code of conduct, which regulated a man's work and activities as a member of society and as an individual and was intended to bring about the gradual development of a man and to enable him to reach what was deemed to be the goal of human existence. In other words, it is the ordained duty to be performed by every individual according to his varṇa and āśrama. There are also सामान्य धर्मs or duties to be performed by one and all irrrespective of their varṇa and āśramas. The Mahābhārata states : अक्रोधः सत्यवचनसंविभागः क्षमा तथा। प्रजनः स्वेषु दारेषु शौचमद्रोह एव च।। आंर्जव भृत्यभरण नवैते सार्ववर्णिकः।। i.e. freedom from anger, truthfulness, sharing (wealth with others), forbearance, procreation through one's wife, purity, absence of enmity, straightforwardness, feeding servants - these are the nine duties of all classes. The Manusmṛti states

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः।
एते सामयिकं धर्मं चातुर्वर्ण्यौ ऽब्रवीन्मनुः।।

i.e. non-violence, truthfulness, non-stealing, purity and sense-control are the common duties of all four classes. The Yajñavalkyasmṛti states :

अहिंसा सत्यमस्तेयं शौचमिन्द्रियसंयमः।
दमः क्षमार्जवं दानं सर्वेषां धर्मसाधनम्।।

i.e. non-violence, truthfulness, non-stealing, purity, sense-control, restraint, forbearance, straightforwardness and charity are the means of securing religious merit (for all the classes)

The गृहस्थाश्रम is mentioned first, as it sustains the other stages of life. One has to lead his life having married by his own labour. He has to propitiate the पितृs and the देवताs. After honouring the guests and treating the भृत्याs he has to eat the left-overs. Even the servants he has to entertain and give their due and he has to enjoy the remaining. Apastamba Dharmasūtra mentions the household state as first when it says,

चत्वार आश्रमा गार्हस्थ्यमाचार्यकुलं मौनं वानप्रस्थमिति।।

Manu states that gṛhastha is the support of all :

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः।
तथा गृहस्थमाश्रित्य वर्तन्ते सर्व आश्रमाः।।

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम्।
तथैवमश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम्।।

The Mahābhārata says that the stage of a householder is allowed to all classes when it says :

वानप्रस्थं द्विजातीनां त्रयाणामुपदिश्यते।
सर्वेशामेव वर्णानां गार्हस्थ्यं तद्विधीयते।।

आनन्त्याय : The state is equal to मोक्ष. Here there is eternal bliss. Kāmandakīya Nītisāra states that स्वर्गायानन्त्याय धर्मोऽयं सर्वेषां वर्णिलिङ्गनाम्। अस्याभावे तु लोकोऽयं संकरान्नाशमाप्नुयात्।। मोक्ष is different from स्वर्ग. One can attain स्वर्ग by his meritorious works and enjoy happiness. But he has to come to this world on the expiry of the fruits of his virtues. Gītā states that क्षीणे पुण्ये मर्त्यलोकं विशन्ति। Whereas मोक्ष is not like this. It is the complete and eternal freedom from the bondage. Hence स्वर्ग is temporary and मोक्ष is eternal.

If the people of the society perform their respective prescribed duties, there will be order, prosperity and happiness. Otherwise discontent and unhappiness will be rampant everywhere. Hence it is the duty of ruler to maintain order.

2.5 पाठ्यभागः

2.5.1. वार्तादण्डनीतिस्थापना अध्यायः - ४

वार्तास्वरूपप्रयोजने -

कृषिपाशुपाल्ये वणिज्या च वार्ता; धान्यपशुहिरण्यकुप्यविष्टिप्रदानादौपकारिकी। तया स्वपक्षं परपक्षं च वशीकरोति कोशदण्डाभ्याम्।।

दण्डनीतिस्वरूपप्रयोजने -

आन्वीक्षकीत्रयीवार्तानां योगक्षेमसाधनो दण्डः। तस्य नीतिर्दण्डनीतिः; अलब्धलाभार्था, लब्धपरिरक्षणी, रक्षितविवर्धनी, वृद्धस्य तीर्थेषु प्रतिपात्दनी च। तस्यामायत्ता लोकयात्रा। तस्माल्लोकयात्रार्थी नित्यमुद्यतदण्डस्स्यात्।।

तत्र यथार्हदण्डस्यैव प्रयोक्तव्यता -

न ह्येवंविधं वशोपनयनमस्ति भूतानां यथा दण्डः इत्याचार्याः। नेति कौटिल्यः। तीक्ष्णदण्डो हि भूतानामुद्वेजनीयः। मृदुदण्डः परिभूयते। यथार्हदण्डः पूज्यः। सुविज्ञातप्रणीतो हि दण्डः प्रजाः धर्मार्थकामैर्योजयति। दुष्प्रणीतः कामक्रतोधाभ्यामज्ञानाद्वानप्रस्थपरिव्राजकानपि कोपयति, किमङ्ग! पुनर्गृहस्थान्।।

दण्डाप्रयोगे दोषः, प्रयोगे गुणश्च -

अप्रणीतो हि मात्स्यन्यमुद्भावयति। बलीयानबलं हि ग्रसते दण्डधराभावे। तेन गुप्तः प्रभवतीति।।

चतुर्वर्णाश्रमो लोको राज्ञा दण्डेन पालितः।
स्वधर्मकर्माभिरतो वर्तते स्वेषु वर्त्मसु ।।५।।

इति विनयाधिकारिके प्रथमेऽधिकरणे विद्यासमुद्देशे वार्तास्थापना दण्डनीतिस्थापना च चतुर्थोऽध्यायः (४)

विद्यासमुद्देशस्समाप्तः

2.5.2 Chapter IV - Establishment of Economics and Political Science

पाठ्यभागः चतुर्योध्याय

The Nature and Use of Vārta

Vārta or Economics consists of agriculture, cattle-rearing and commerce. It is beneficial as it yields grains, cattle, gold, forest products and labour. Through them by the use of treasury and army a King brings under his rule his own followers as well as enemies.

The means of gaining and preserving Logical Philosopy, the Triad and Economics is the Rod of punishment (wielded by the King). Its administration constitutes the Political Science. Its purpose is gaining what is not in possession, preserving what is gained, increasing the preserved, giving the increased to the deserving. Smooth going of the people is dependent on it. Therefore (the King) desiring smooth life of the people should also hold always the Rod lifted up (to punish the guilty). Because ancient preceptors have stated that there is no means like the Rod to control creatures. But Kautilya says "No". For, a King with severe Rod frightens creatures, with mild Rod, he is despised; he becomes fit to be honoured with a befitting Rod. Because, when the Rod is used after full consideration, it unites subjects with spiritual good, material prosperity, and physical pleasure. If it is misused either through passion or anger, or ignorance, it enrages even the hermits and mendicants; what to say of house-holders? If it is not used it gives rise to what is called 'Law of the fishes. For, the stronger swallows the weak in the absence of the wielder of the Rod; but under his protection the weak resist the strong. People of all the four classes and of the four stages of life, when are protected by the King through the Rod become engaged in their own individual duties and remain in their respective paths.

2.5.3. Notes :

वार्ता : The Vārtā is explained to consist of agricultural and other sources of material wealth. The Kāmandaka Nītisāra states that :

पाशुपाल्यं कृषिः पण्यं वार्ता वार्ता तु जीवनम्।
सम्पन्नो वार्तया साधुर्नावृत्तेभयमृच्छति।।

The uses of understanding Vārta properly is given here. By doing agriculture one can attain plenty of food grains etc. Cattle-rearing will increase the cattle wealth. By agriculture and commerce the forest-produce will also increase. In the 17th chapter of the second adhikarana the duties of the forest superintendent is explained. Here we have the details of forest produce. Trees, the skin of animals, ores other than gold and silver, poisons - there are forest-produce. By these the prosperity of the working people is also ensured. जयमङ्गला states that विष्टिकृष्यादिप्रतिबद्धकर्मकरमनुष्याः। In the 15th chapter of the अर्थशास्त्र it is said that मार्जक - रक्षक - धारक - मायक - मापक - दायक - दापक - शलाकाप्रतिग्राहक - दासकर्मकर वर्गश्च विष्टिः। i.e., sweepers; preservers, those who weigh things, those who measure grains, those who supervise the work of measuring grains, those who supervise the supply of commodities to the store-house; those who supply commodities; those who are employed to recieve compensation for any real or supposed error in measuring grains, etc; slaves; and labourers - all these are called vishṭi. The treasury is filled by these wealths. And with filled treasury and Rod the King will be in a position acquire स्वपक्ष and परपक्ष. The King must possess this treasury and the Rod. In sanskrit the King is called as प्रभु and it is explained as निग्रहानुग्रहसमर्थ i.e., one who is capable to punish as well as reward. Among the Treasury and the Rod, the Treasury is most important. Including Kautilya all others agree with this. Read :

1. कोशपूर्वः सर्वारम्भाः। तस्मात्पूर्वं कोशमवेक्षेत। (अर्थशास्त्र)
2. कोशमूलो हि राजेति प्रवादः सार्वलौकिकः। (कामन्दकीय नीतिसार)
3. कोशश्च सततं रक्ष्यो यत्नमास्थाय राजभिः।
   कोशमूला हि राजानः कोशो वृद्धिकरो भवेत्।। (महाभारत)
   कोशस्तु सर्वथा अभिसंरक्ष्य इत्याह गौतमः।
   तन्मूलत्वात्प्रकृतीनामिति।। (सरस्वती विलास)
   वर्तायां संश्रितस्तात लोकोऽयं सुखमेधते। (रामायण)

दण्ड : Daṇda means descipline or punishment. Hence the Political Science or the science of government is called दण्डनीति. Because it helps the King to gain what is not in possession, preserving what is gained and proper distribution of them. Hence the smooth going of the people is dependent on it. Observing rules and to make others to observe the rules is authority or 'प्रभुत्व'. When the law is broken punishment should be given. The शान्तिपर्व of the

Mahābhārata explains the दण्डनीति as follows : दण्डेन नियते चेदं दण्डं नयति वा पुनः। दण्डनीतिरिति ख्याता त्रींल्लोकानभिवर्तते।। दण्डनीतिः स्वधर्मेभ्यश्चातुर्वर्ण्यं नियच्छति। प्रयुक्ता स्वामिना सम्यगधर्मेभ्यो नियच्छति। दण्डनीतिं पुरस्कृत्य विजानन् क्षत्रियः सदा। अनवाप्तं च लिप्सेत लब्धं च परिपालयेत्।। Kāmandaka says दम (control or chastisement) is called दण्ड; the King is called दण्ड because control is centred in him; that the नीति (rules) of दण्ड is called दण्डनीति and नीति is so called because it leads people. (दमो दण्ड इति ख्यातस्तात्स्थ्याद्दण्डो महीपतिः। तस्य नीतिर्दण्डनीतिर्नयनान्नीतिरुच्यते। The Amarakośa hold दण्डनीति to be identical with अर्थशास्त्र _ आन्वीक्षिकी दण्डनीतिस्तर्कविद्यार्थशास्त्रयोः।। and Kṣīrasvamin explains - दम्यतेऽनेन दमनं वा दण्डः स नीयते दम्यं प्रति प्राप्यते यया सा दण्डनीतिरर्थशास्त्रम्।)

According to the Manusmṛti, God created दण्ड for the King to help him to protect his subjects with justice and righteousness. (तस्यार्थेसर्वभूतानां गोप्तारं धर्ममात्मजम्। ब्रह्मतेजोमयं दण्डमसृजत्पूर्वमीश्वरः।।) This दण्डः punishes the guilty, protects people and it is always vigilent. (दण्ड शास्ति प्रजाः सर्वाः दण्ड एवाभिरक्षति। दण्डः सुप्तेषु जागर्ति दण्ड धर्मं विदुर्बुधाः।।) दण्ड destroys even the King if he transgresses the right path of performing his duties meticulously. (दण्डो हि सुमहत्तेजो दुर्धरश्चाकृतात्मभिः। धर्माद्विचलितं हंन्ति नृपमेव सबान्धवम्।।) A King should consider all details like time and place of the offence and also the harm done by it before inflicting due punishment (अनुबन्धं परिज्ञाय देशकालौ च तत्त्वतः। सारापराधौ च लोक्य दण्डं दण्ड्येषु पातयेत्।।) The death-sentence should not be given in the first instance itself. The guilty should be punished firstly through words, then through condemnations, thirdly through fined. Death sentence comes last. A King should punish the guilty and should not punish non-guilty. (वाग्दण्डं प्रथमं कुर्याद् धिग्दण्डं तदनन्तरम्। तृतीयं धनदण्डं तु वधदण्डमतःपरम्। अदण्ड्यान्दण्डयन् राजां दण्ड्याश्चैवाप्यदण्डयन्। अयशो महदाप्नोति नरकं चैव गच्छति। सर्वो दण्डजितो लोको दुर्लभो हि शुचिर्नरः। दण्डस्य हि भयात्सर्वं जगद्भोगाय कल्पते।।)

Generally breaking the law is human nature. Refraining from breaking the law is possible through the fear of punishment. Hence to control the people there is no other means other than the दण्ड, opines the teachers. But Kautilya differs from this view as a King with severe दण्ड freightens his people, and a King with mild दण्ड is despised. Hence he should use the दण्ड in a befitting manner. A King who uses the दण्ड in an appropriate manner is honoured by his people. In the absence of a दण्डधर (a King) the stonger will swallow the weak. Chaotic condition will prevail in the state. Thus दण्ड protects the weak and supports them. Read (1) सर्वो दण्डजितो लोको दुर्लभो हि शुचिर्नरः। दण्डस्य हि भयाद्भीतो भोगायैव प्रवर्तते।। (महाभारत) (2) सर्वो दण्डजितो लोको दुर्लभो हि शुचिर्नरः। दण्डस्य हि भयात्सर्वं जगद्भोगाय कल्पते।। यदि न प्रणयेद्राजा दण्डं दण्ड्येष्वतन्द्रितः। शूले मत्स्यानिवापद्यन् दुर्बलान्बलवत्तराः।। (मनुस्मृति)

NOTES :

UNIT-3

वृद्धसंयोगः

3.1 पाठ्यभागः

3.2 पाठ्यभागः

3.3 राजर्षिवृत्तम् - ७ अध्यायः

UNIT-3
वृद्धसंयोगः

3.1. पाठ्यभागः

3.1.1. २. प्रकरणम् - वृद्धसंयोगः - अध्यायः - ५

दण्डमूलविद्याविनययोः गुर्वधानत्वम् -

तस्माद्दण्डमूलास्तिस्त्रो विद्याः। विनयमूलो दण्डः प्राणभृतां योगक्षेमावहः। कृतकस्वाभाविकश्च विनयः। क्रिया हि द्रव्यं विनयति नाद्रव्यम्। शुश्रूषाश्रवणग्रहणधारणविज्ञानोहापोहतत्त्वाभिनिविष्टबुद्धिं विद्या विनयति नेतरम्। विद्यानां तु यथस्वमाचार्यप्रामाण्याद्विनयो नियमश्च।।

आविवाहात् विद्याग्रहणविधिः -

वृत्तचौलकर्मा लिपिं सङ्ख्यानं चोपयुञ्जीत। वृत्तोपनयनस्त्रयीमान्विक्षकीं च शिष्टेभ्यः, वार्तामध्यक्षेभ्यः, दण्डनीतिं वक्तृप्रयोक्तृभ्यः। ब्रह्मचर्यं चाषोडशाद्वर्षात्। अतो गोदानं दारकर्म च।।

गृहिणः दैनन्दिनविद्याग्रहणविधिः -

अस्य नित्यश्च विद्यावृद्धसंयोगो विनयवृद्ध्यर्थं, तन्मूलत्वाद्विनयस्य। पूर्वमहर्भागं हस्त्यश्वरथप्रहरणविद्यासु विनयं गच्छेत्। पश्चिममितिहासश्रवणे। पुराणमितिवृत्तमाख्यायिकोदाहरणं धर्मशास्त्रमर्थशास्त्रं चेतीतिहासः। शेषमहोरात्रभागमपूर्वग्रहणं गृहीतपरिचयं च कुर्यात्। अगृहीतानामाभीक्ष्ण्यश्रवणं च।।

विद्योपयोगः -

श्रुताद्धि प्रज्ञोपजायते प्रज्ञया योगो योगांदात्मवत्तेति विद्यासामर्थ्यम्।।

विद्याविनीतो राजा हि प्रजानां विनये रतः।
अनन्यां पृथिवीं भुङ्क्ते सर्वभूतहिते रतः ।।६।।

इति विनयाधिकारिके प्रथमेऽधिकरणे वृद्धसंयोग

पञ्चमोऽध्यायः (५)

3.1.2. Chapter V - Association with Elders

पाठ्यभाग पचमोध्याय

Therefore, the three sciences (Logical Philosophy, Triad and Economics) are rooted in the (just administration of) the Rod. The Rod when rooted in discipline helps living being to acquire the unaquired and to maintain the acquired. This discipline is two fold : acquired (through action) and inherent. An act of training disciplines the fit person and not the unfit. A science or branch of knowledge disciplines one whose intellect is attached to a disire to listen (and learn), listening (to the teacher), learning, retention, thorough understanding, reflection, rejection (of false views) and intentness on truth (and) not to any other person. But training and discipline in the sciences are acquired by accepting the authority of preceptors in respective fields.

After undergoing the ceremony of foresure a prince should learn the alphabet and arithmatic. And after the thread ceremony, he must learn the Triad and Logical Philosophy from learned teachers, Economics from the heads of departments and the Political Science from theoretical and practical exponents. He shall observe celibacy till he becomes sixteen years old. Then he shall observe the ceremony of tonsure (godana) and marry. In view of maintaining efficient descipline, he shall ever and invariably keep company with aged teachers of sciences, in whom alone discipline has its firm root. During the first part of the day he should undergo training in the arts of using elephants, horses, chariots and weapons. During the latter part, he must listen to Itihāsa. The Hihāsa consists of purāṇas, Itivṛtta, Ākhyāyika, Udāharaṇa, Dharmaśāstra and Arthaśāstra. During the remaining parts of the day and the night, he should learn new topics and ponder upon what is already learnt. He must also listen repeatedly to topics not already learnt. Because, by listening there arises (expert) intellect; through such intellect there arises practical application and from practical application, there results self-possession such is the potency of the sciences.

A King desiplined through the study of sciences becomes engaged in disciplining his sujbects; he beeing engaged in the welfare of all enjoys the earthly Kingdom without a rival. [Thus ends Chapter V, "Association with the Aged", in Book I, "Concerning the topic of training" of the Arthaśāstra of Kautilya]

3.1.3. Notes :

वृद्धसंयोग : In the previous chapter it is explained that when the दण्ड is appropreately used there shall reign peace and prosperity everywhere. Here the importance of the association with the elders is explained. It is essential and very important to acquire knowledge and wisdom by associating oneself with the wise and elderly people. It indicates that the administration of a disciplined and a well trained King alone leads to prosperity of both the King and his subjects. Here the term 'वृद्ध' does not mean 'elder in age'; it means as stated in the Mahābhārata:

न तेन वृद्धो भवति येनास्य पलितं शिरः ।
यो वै युवासधीयानः ते देवाः स्थविरं विदुः ।।

The Manusmṛti puts it as :

न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः।
ऋषयश्चक्रिरे धर्म योऽनूचानः स नो महान्। ।2:154 । ।

The Manusmṛti glorifies the value and importance of विनय or discipline in a King and also recieving training under elders well-versed in different sciences. It states that many Kings perished due to lack of discipline, while others gained Kingdoms due to discipline. It names Vena, Nahuṣa, Sudās, Sumukha Nimi as those who lost their Kingdoms due to lack of discipline. पृथु and मनु gained Kingdoms due to विनय. Likewise Kubera attained wealth and prosperity by discipline. Read the following verses of Manusmṛti

ब्रह्मणान्पर्युपासीत प्रातरुत्थाय पार्थिवः।
त्रैविद्यवृद्धान्विदुषेस्तिष्ठेत्तेषां च शासने। ।7:37 । ।
वृद्धाश्च नित्यं सेवेत विप्रान्वेदविदः शुचीन्।
वृद्धसेवी हि सततं रक्षोभिरपि पूज्यते। ।7:38 । ।
तेभ्योऽधिगच्छेद्विनयं विनीतात्मापि नित्यशः।
विनीतात्मा हि नृपतिर्न विनश्यति कर्हिचित्। ।7:39 । ।
बहवोऽविनयान्नष्टा राजानः सपरिच्छदाः।
वनस्था अपि राज्यानि विनयात्प्रतिपेदिरे। ।7:40 । ।
वेनो विनष्टोऽविनयान्नहुषश्चैव पार्थिवः।
सुदाः पैजवनश्चैव सुमुखो निमिरेव च। ।7:41 । ।
पृथुस्तु विनयाद्राज्यं प्राप्तवान्मनुरेव च।
कुबेरश्च धनैश्वर्यं ब्राह्मण्यं चैव गाधिजः। ।7:42 । ।

Ancient Indian writers while dealing with the education of a King insist invariably that a King should be fully disciplined through education and training and he should rule without going astray from the right path. They wish him to be राजर्षि. Hence they have laid down complete control over the senses for a King.

दण्डमूलो तिस्रो विद्या : The whole functioning of the Kingdom depends entirely upon just royal administration, i.e, upon just use of the Rod of punishment. Then only all the sciences will flourish. The other three sciences are dependent on the दण्ड. Daṇda in turn depends on विनय or discipline. Then only the दण्ड will be responsible for the well-being of the subjects.

विनय : Vinaya is the desciplined behaviour in all spheres of life. विद्या provides that conduct and mentality necessary for it. One must have devotion towards विद्या to attain विनय. One must acquire विद्या with attention and grasp it. He has to digest that knowledge critically examining it One has to acquire it from the आचार्यs. Then only it will be fruitful. Advise will make this kind of a person to walk on the right path. The training to become effective should be imparted to one who possesses the potency to recieve it and change accordingly. Only milk turns into curds; only water turns into ice. It is called स्वभाव or स्वरूपयोग्यता which means natural capacity to change or to improve. Bhartṛhari, Bhavabhuti, Kalidasa etc. have expressed their views on this and endorsed it. In his नीतिशतकम् Bhartṛhari says :

लभेत सिकतासु तैलमपि यत्नतः पीडयन्
पिबेतं मृगतृष्णिकासु सलिलं पिपासार्दितः।
कदाचिदपि पर्यटञ्छशविषाणमासादयेन्न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत्।।

(By squeezing one may get oil from sand; a thirsty man may drink water even in a mirage; one may, wandering, come across per chance a hare's horn. But none can please the mind of an obstimate fool.)

Bhavabhūti in his Uttararamacarita says :

वितरति गुरुः प्राज्ञे विद्यां यथैव तथा जडे
न तु खलु तयोर्ज्ञाने शक्तिं करोत्यपहन्ति वा।।
भवति च तयोर्भूयान्भेदः फलं प्रति तद्यथा
प्रभवति शुचिर्बिम्बग्राहे मणिर्न मृदादयः।।

(A teacher who teaches both the intelligent and the dullard. Certainly he does not increase or decrease their knowledge. But there happen different results; just as a pure jewel gives out the reflection of an object and the cold does not do so.)

Kalidasa in his मालविकाग्निमित्र says :

पात्रविशेषे न्यस्तं गुणान्तरं व्रजति शिल्पमाधातुः।
जलमिव समुद्रशुक्तौ मुक्ताफलतां पयोदस्य।।

(The skill of the teacher, deposited in an excellent pupil attains greater excellence like the water of a cloud in a sea-shell acquires the state of a pearl.) Again in the Raghuvamsha epic Kalidasa says क्रिया हि वस्तूपहिता प्रसीदति (Instructions imparted to a worthy recipient bears fruit).

शुश्रूषा : Kautilya calls शुश्रूषा and others as प्रज्ञागुणाs (अर्थशास्त्र P.318). The चन्द्रिका टिप्पणी explains - शुश्रूषाद्यभिनिवेश एव बुद्धौ द्रवणम्। विज्ञानं गृहीतेष्वर्थेषु कार्यकारणभावादिज्ञानम्। अनुक्तस्याप्यूहनं ऊहः, उक्तेष्वपि सारज्ञानेन तद्रक्षणार्थमेवोपयुक्तानामितरेषां हानं अपोहः फलत्वगादिवत्।

यथास्वमाचार्य : In the Indian tradition there has always been a stress for the need of a preceptor to get education and training. Self-study was discouraged. The pivot of the ancient educational system was the preceptor. The boy had to stay in the residence of the precepter and recieve the education. The Upanisads declare

1. आचार्याद्धैव विद्या विदिता साधिष्ठ प्रापयति। (छान्दोग्य)
2. आचार्यवान् पुरुषो वेद। (छान्दोग्य)
3 यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः।। (श्वेताश्वतर)

The need of a teacher to get education was always insisted. The teacher is called आचार्य which is explained as one who imparts proper conduct, arranges various objects of knowledge and develops the intellectual. Yaska says

आचार्यः कस्मादाचारं ग्राहयत्याचिनोति अर्थानाचिनोति बुद्धिमिति वा।।

Manu lays emphasis on गुरुशुश्रूषा to secure education.

चौल : The चौल is also called as चूडाकर्म and चूढाकरण. It consists of the first cutting of the hair on the child's head. चूडा means 'lock of tuft of hair' kept on the head when the remaining part is shaved i.e., शिखा. So चूडाकर्म

means that ceremony in which a lock of hair is kept (for the first time after birth. This ceremony can be performed in the first, second or third year after the birth or according to the custom prevailing in the family.

उपनयन : This word literally means 'leading or taking near' from उप + नी. Then it means taking the boy near the preceptor to recieve education. Vishwarūpa in his commentary on Yajñavalkyasmṛti says वेदाध्ययनायाचार्यसमीपनयनमुपनयनम्। In Samskāraprakāsha it is said as उप समीपे आचार्यादीनां बटोर्नयनं प्रापणमुपनयनम्। समीपे आचार्यादीनां नीयते बटुर्येन तदुपनयनमिति वा।। Thereafter it came to mean the ceremony by which the boy is taken to the preceptor. The age for the उपनयन ceremony differs from class to class; 8th year of brahmanas, 11th for kṣatriyas and 12th for vaiśyas.

आश्वलायन गृह्यसूत्र says :

अष्टमे वर्षे ब्राह्मणमुपनयेत्। गर्भाष्टमे वा। एकादशे क्षत्रियम्। द्वादशे वैश्यम्।। In the Pāraskara Gṛhya sūtra it is said - अष्टवर्षं ब्राह्मणमुपनयद्गर्भाष्टमे वैकादशवर्षं राजन्यं द्वादशवर्षं वैश्यं यथामङ्गलं वा सर्वेषाम्।। The Manusmṛti says : गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम। गभदिकादशो राज्ञो गर्भात्तु द्वादशे विशः।।

वक्तृप्रयोक्तृभ्यः : The term वक्तृप्रयोक्तृभ्यः is meaningful. It means those who teach the theory and those who are actually engaged in practicing it. Because, those who know theory may not be proficient in practical experience of it. Of course, as Kālidāsa states an ideal teacher should posses both theoretical and practical knowledge :

श्लिष्टा क्रिया कस्यचिदात्मसंस्था
संक्रान्तिरन्यस्य विशेषयुक्ता।
यस्योभयं साधु स शिक्षकाणां
धुरि प्रतिष्ठापयितव्य एव।। (मालविकाग्निमित्रम्)

Manu states :

त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम्।
आन्वीक्षिकीं चात्मविद्यां वार्तारम्भाश्च लोकतः।।

गोदान : गोदान is also called as केशान्त. This संस्कार consists in shaving the head and also the hair on the other parts of the body such as arm pit and chin. It is the second tonsure performed after the completion of studenthood. According to मिताक्षरा on याज्ञवल्क्यस्मृति the age for this ceremony differs from class to class :

केशान्तः पुनर्गोदानाख्य कर्म गर्भादारभ्य षोडशे वर्षे ब्राह्मणस्य कार्यम्। एतच्च द्वादशवार्षिके वेदव्रते बोद्धव्यम्। इतरस्मिन्पक्षे यथासंभवं द्रष्टव्यम्। राजन्यवैश्ययोस्तु उपनयनकालवद् द्वाविंशे, चतुर्विंशे वा द्रष्टव्यम्।। According to Viśvarūpa on the same passage of याज्ञवल्क्यस्मृति (1.36), it should be done at the age of sixteen for all. (केंशान्तस्तु सर्वपक्षेषु पोडश एवाब्दे कर्तव्यः।) This samskara is followed by two other ceremonies viz., स्नान or समावर्तन and marriage.

Time Table for Daily Studies

The King should continue to acquire knowledge in the company of elders daily without fail. He should divide day into two parts. During the first part of the day, he should under go training in the arts of using elephants, horses, chariots and weapons. Not only he should acquire theoritical knowledge but practical experience. During the latter part, he must listen to Itihāsa which include पुराण, इतिवृत्त etc. The puranas explain about the creation of this world etc. The Ramayana and the Mahabharata are known as इतिवृत्त. आख्यायिका is explained as दिव्यमानुषादिचरितम् or mythological tales. The जयमङ्गला commentary took आख्यायिकोदाहरणं - आख्यायिका and उदाहरण together. It also points out as तन्त्राख्यादि | जयमङ्गला explains अर्थशास्त्र as अर्थसम्बन्धि यत् किञ्चित् धातुवादादिकं तद् अर्थशास्त्र इह गृह्यते i.e., the science connected to money like धातुवाद etc. The acquiring of knowledge in the association of elders should continuously go on. This results in wisdom and success in the undertakings. This in turn increases self-confidence. All the धर्मशास्त्रकारs and the अर्थशास्त्रकारs have enumerated and stressed the qualities that a King should possess. In the VI अधिकरण (स्वामिसम्पत् & अमात्यसम्पत्) the qualities of the King and ministers are explained. The matter dealt with in this chapter has been stated by Kāmandaka in two veses.

शास्त्राय गुरुसंयोगः शास्त्रं विनयवृद्धये |
विद्या विनीतो नृपतिर्न कृच्छ्ष्ववसीदति ||
वृद्धोपसेवी नृपतिर्सतां भवति संमतः |
प्रेर्यमाणोऽप्यसद्वृत्तैर्नाकार्येषु प्रवर्तते ||

One सुभाषित puts वृद्धसंयोग thus :

अविद्वानपि भूपालो विद्यावृद्धोपसेवया।
परांश्रियमवाप्नोति जलासन्नतरुर्यथा।।

3.2. पाठ्यभागः

3.2.1. ३. प्रकरणम् - इन्द्रियजयः ६ - अध्यायः

अरिषड्वर्गत्यागः

इन्द्रियजयस्वरूपोपायोपयोगाः -

विद्याविनयहेतुरिन्द्रियजयः। कामक्रोधलोभमानमदहर्षत्यागात्कार्यः। कर्णत्वगक्षिजिह्वाघ्राणेन्द्रियाणां शब्दस्पर्शरूपरसगन्धेष्वविप्रतिपत्तिरिन्द्रियजयः शास्त्रार्थानुष्ठानं वा। कृत्स्नं हि शास्त्रमिदमिन्द्रियजयः।।

इन्द्रियाधीनतायाः विनाशहेतुत्वे निदर्शनाः -

तद्विरुद्धवृत्तिरवश्येन्द्रियश्चातुरन्तोऽपि राजा सद्यो विनश्यति - यथा दाण्डक्यो नाम भोजः कामात् ब्राह्मणकन्यामभिमन्यमानस्सबन्धुराष्ट्रो विननाश। करालश्च वैदेहः। कोप्ज्जनमेजयो ब्राह्मणेषु विक्रान्तः। तालजङ्घश्च भृगुषु। लोभादैलश्चातुर्वर्ण्यमत्याहारयमाणः। सौवीरश्चाजबिन्दुः। मानात् रावणः परदारानप्रयच्छन्। दुर्योधनो राज्यादंशं च। मदाड्डम्भोद्भवो भूतावमानी हैहयश्चार्जुनः। हर्षाद्वातापिरगस्त्यमत्यासादयन्। वृष्णिसङ्घश्च द्वैपायनमिति।।

एते चान्ये च बहवः शत्रुषड्वर्गमाश्रिताः।
सबन्धुराष्ट्रा राजानो विनेशुरजितेन्द्रियाः ।।७।।

जितेन्द्रियसम्पन्निदर्शनाः -

शत्रुषड्वर्गमुत्सृज्य जामदग्न्यो जितेन्द्रियः।
अम्बरीषश्च नाभागो बुभुजाते चिरं महीम् ।।८।।

इति विनयाधिकारिके इन्द्रियजये अरिषड्वर्गत्यागः

षष्ठोऽध्यायः (६)

3.2.2. Chapter VI - Casting out the Group of Six Enemies

पाठ्यभागः षष्ठोध्याय

Control over the senses, which is motivated by training in the sciences should be obtained by giving up lust, anger, greed, vanity, arrogance and over-delight. Absence of improper indulgence in (the pleasure of) sound, touch, colour, taste and smell by the senses of hearing, touch and sight, the tongue and the sense of smell, means control over the senses; or the practice of (this) science (gives such control). For, the whole of this science means control over the senses.

Whosoever is of reverse character, whoever has not his organs of sense under his control, will soon perish, though possessed of the whole earth bounded by the four quarters. The following are the examples : The Bhoja King by name Dāṇḍakya having a lustful desire for a brahmin maiden perished together with his kinsmen and Kingdom. So did Karāla, King of Videhas. Likewise Janamīejaya under the influence of anger against Brāhmins, as well as Tālajaṅgha against the family of Bṛgus. Aila through greed extorted wealth from all the four classes and perished. So also did perish Ajabindu of the Sauvīras. Rāvaṇa out of vanity did not return others (Rama's) wife and perished. So did Duryodhana by not returning a portion of the Kingdom (to Paṇḍavas) Dambodbhava through arrogance treated beings with contempt and perished. So did Arjuna of Haihayas. Vātāpi out of over-delight attacked Agastya and perished. So did the community of Vṛṣnis by trying to attack Dvaipāyana.

These and many other Kings having no control over the senses and coming under the influence of six-fold enemies, perished with their kinsmen and Kingdoms. But Paraśurāma, the son of Jamadagni and Ambarīṣa the son of Nābhāga with full control over the senses and giving up the six-fold enemies, enjoyed the earth for a long time.

[Thus ends Chapter VI, "Casting out the group of six enemies" in the section of the "Control over the senses" in Book I, "Concerning the topic of Training" of the Arthāśāstra of Kauṭilya]

3.2.3. Notes :

इन्द्रियजय : After stating that a King should study the sciences and obtain discipline in the previous chapter, in this chapter he states that only by achieving control over the senses one can obtain विद्या and विनय. Control over the senses is possible only by abandoning अरिषड्वर्ग or the six internal enemies viz., lust, anger, greed, vanity, arrogance and over delight. The sense-control is the विद्याविनयहेतु. It may be said that this can be obtained by the विनय achieved by विद्या The style of narration also supports it. This has come after the विनय. The जयमङ्गला commentary states that "विद्यावृद्ध संयोगात् अवास विद्याविनयज्ञाने सति इन्द्रियजयः शक्यत इति तदनन्तरं .... विद्या विनयो हेतुः यस्य". When lust etc becomes the मनोधर्म they cause the external activities. If these are not in the mind then the senses cannot act on their objects. Abandonment of काम or desire does not mean abandonment of desire altogether. One is expected to abandon those desires which are defective and leads to addiction. Hence विप्रतिपत्ति is to be rejected. The senses have to involve in the sense-objects which are right and desirable. The term अविप्रतिपत्ति is explaind as "स्वत एवाविरुद्धा प्रवृत्तिः by चन्द्रिका" i.e., not indulging by themselves in improper activities to secure pleasure. They can indulge in proper activities. This is इन्द्रियनिग्रह; controlling the senses. This entire science is full of activities. Hence here विप्रतिपंत्ति of all kinds of all the senses is prohibited. The जयमङ्गल commentary explains it as "श्स्त्रे हि अस्मिन् सर्वेषां इन्द्रियाणां विषयेषु सर्वरूपा विप्रतिप्रत्तिः प्रतिषिद्धा न च व्यापारः कश्चिद् एकादशेन्द्रियनिरपेक्षः .... इन्द्रियजय हेतूनां अर्थानां अभिधानात्।।". Manu also emphasizes the necessity for the King of curbing the senses and instructs him not to fall a prey to the vices arising from काम and क्रोध. Read the following verses :

इन्द्रियाणां जये योगं समातिष्ठेद् दिवानिशम्।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः।।7:44।।
दश कामसमुत्थानि तथाष्टौ क्रोधजानि च।
व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत्।।7:45।।
द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ।।7:49।।

The Kāmandakanītisāra puts the same as,

कामः क्रोधस्तथा लोभो हर्षो मानो मदस्तथा।
षड्वर्गमुत्सृजेदेनं तस्मिन्स्त्यक्ते सुखी नृपः।।

Another definition of इन्द्रियजय is शास्त्रानुष्टान।

If one observed the precepts laid down by the शास्त्रs, one could never indulge in improper activities. Because the शास्त्रs always lay down what is in confirmity with Dharma.

This is stated in the Gītā as तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ। (16:24)

दाण्डक्यभोज : Once while hunting दाण्डक्यभोज saw a lonely young and beautiful virgin, the daughter of Bharghava and took her by force to his capital in the chariot. Returning home भार्गव find the home empty and through his divine sight knew what has happened. Immediately he cursed the King. As a result of that curse, within seven days there was a sand-rain and the King along with his relatives and Kingdom was destroyed. The place where his Kingdom has spread turned to be the Daṇḍakāranya. (जयमङ्गला)

वैदेहकराल : He also took by force a young and beautiful wife of a Brāhmin. Her father cursed him saying, "why cant the earth open herself and swallow this King", And he came to the city that very moment the earth swallowed the King and his ministers. (जयमङ्गल)

जनमेजय : He was conducting Aśvamedha sacrifice. Indra, tempted by seeing the Queen perform the अश्वाङ्गस्पर्शकर्म, approached her. Not knowing this truth Janamejaya doubts the ऋत्विजs themselves and whipped them with anger. The ऋत्विजs cursed the King saying "Let this wicked King who whipps us without cause perish" and the Kings head scattered into thousand pieces. (जयमङ्गल)

तालजङ्घ : He was the King of Hehaya. Once he, attacked by poverty, tried to take a golden box deposited by someone from the hermitage of Bṛgu. When the King was obstructed by Bṛgu, proceeds to kill Bṛgu and by Bṛgu's power a flame of fire burnt the King and his family. (जयमङ्गला)

ऐलपुरुरव : He, when he visited heaven, saluted only धर्म and neglected अर्थ and काम when they appeared to him there. अर्थ and काम became angry and cursed him. Somehow, when the fire of separation caused by Urvashi was calmed as a result of the curse of काम his greed increased and collected more taxes from the people. This made the Brahmins to curse him and as a result perished. (जयमङ्गला)

सौवीर अजबिन्दु : This King desiring to see all the wealth together compelled the people to give all their wealth and the annoyed people stoned him to death. (जयमङ्गला)

दम्भोद्भव : Intoxicated by the valour, this King after defeating all the Kings, was eager to fight with someone, when no body was left. Then knowing about the Nara and Nārāyaṇa through Nārada, he proceeds to Badarikāshrama. When he attacked them there, Nara killed him with a handful of grass (जयमङ्गला)

हैहयश्चार्जुन : He thought himself to be invincible in valour. Knowing from Narada that Parashurama is of great porowess he came to the hermitage of Jamadagni. He irritated Parashurama by pulling the calf and fought with him and perished after having cut all the thousand arms. (जयमङ्गला)

वृष्णिसङ्घ : This is the Yadava clan. They made Sāmba to put a woman-part and were playing. At that time there came the sage Durvasa. They insulted him by asking "What says the Sambavadhū? The annoyed sage cursed them saying "she will deliver a मुसल which will destroy your clan". The Yadavas out of fear made that मुसल into pieces and threw it into the seashore. It grew as a bush there and once while they are playing, they picked up a quarrel and fought with those bushes and perished.

वातापि : He, a demon had a brother called Ivala who by his magic powers used to change Vātāpi into a goat and having killed him offered the meal to brahmins at a srādha. After they had finished their meals, Ivala used to call his brother, who came out tearing open the bellies of those brahmins and causing their death. But the trick could not operate on sage Agastya who said वातापि जीर्णो भव and digested him in his belly. Thus through the puranic stories it is explained that how those Kings who had control over senses flourished and those who perished without it. The names of the Kings mentioned here have been sufficiently known in Kauṭilya's days as the following passage from

Kāmandaka indicates :

काम क्रोधस्तथा लोभो हर्षो मान मदस्तथा |
षड्वर्गमुत्सृजेदेनं तस्मिन्त्यक्ते सुखी नृपः ||
दाण्डक्यो नृपतिः कामात् क्रोधाच्च जनमेजयः |
लोभादैलस्तु राजर्षिवातापिर्हर्षतोऽसुरः ||
पौलस्त्यो राक्षसो मानान्मदाद्धम्भोद्भवो नृपः |
प्रयाता निधनं ह्येते शत्रुषड्वर्गमाश्रिताः ||

3.3. राजर्षिवृत्तम् - ७ अध्यायः

3.3.1 राज्ञा साधनीयाः अंशाः -

तस्मादरिषड्वर्गत्यागेनेन्द्रियजयं कुर्वीत। वृद्धसंयोगेन प्रज्ञां, चारेण चक्षुः, उत्थानेन योगक्षेमसाधनं, कार्यानुशासनेन स्वधर्मस्थापनं, विनयं विद्योपदेशेन, लोकप्रियत्वमर्थसंयोगेन, हितेन वृत्तिम्।

तेन वर्ज्याः अंशाः -

एवं वश्येन्द्रियः परस्त्रीद्रव्यहिसाश्च वर्जयेत्। स्वप्नलौल्यमनृतमुद्धतवेषत्वमनर्थसंयोगं च। अधर्मसंयुक्तमनर्थसंयुक्तं च व्यवहारम्।।

धर्मादिसेवनेषु प्राधान्यविमर्शः -

धर्मार्थाविरोधेन कामं सेवेत, न निस्सुखस्स्यात्। समं वा त्रिवर्गमन्योन्यानुबन्धम्। एको ह्यत्यासेवितो धर्मार्थकामानामात्मानमितरौ च पीडयति। 'अर्थ एव प्रधानाः' इति कौटिल्यः - अर्थमूलौ हि धर्मकामाविति।।

स्वमर्यादानियोजनावश्यकता -

मर्यादां स्थापयेदाचार्यानमात्यान्वा, य एनमपायस्थानेभ्यो वारयेयुः, छायानाळिकाप्रतोदेन वा रहसि प्रमाद्यन्तमभितुदेयुः।।

सहायसाध्यं राजत्वं चक्रमेकं न वर्तते।

कुर्वीत सचिवांस्तस्मात्तेषां च शृणुयान्मतम् ।।१।।

इति विनयाधिकारिएके इन्द्रियजये राजर्षिवृत्तं सप्तमोऽव्यायः

इन्द्रियजयस्समाप्तः (७)

3.3.2. Chapter - VII - The Life of a Sage like King

पाठ्यभागः सप्तमोध्याय

Hence, by over throwing the six-fold (internal) enemies, the King should conquer the senses. Through the association of elders he should cultivate his intellect. He must have spies as his eyes. He must gain the ungained and maintain it through energetic activity. He must keep his subjects in the performance of their respective duties by performing his own duties. He must acquire discipline through instruction of the sciences. He must win people's popularity through gaining and imparting material wealth and he must do the beneficial through his proper conduct.

Thus possessing self-control, he must avoid others' wives and wealth as well as harming others. He must also abandon sleepiness, fickleness, falsehood, extravagant dress and contact of harmful persons. He must not also have any action connected with unrighteousness and with all that is harmful.

He must enjoy physical pleasure not contrary to spiritual good and to material prosperity. A King should never be without pleasures. Or he must cultivate equally all these three goals of life which will then be mutually nourishing, because among the three viz., spiritual good, material prosperity and physical pleasure if any one is cultivated in excess, it will harm itself and also the other two.

But Kautilya maintains - "Material prosperity alone is prominent. For, both spiritual good and physical pleasure are based on material prosperity.

A King should establish preceptors and ministers as the bounds of proper conduct (for himself) who should restrain him from occassions of harm, or when he is erring in private, prick him with the good in the form of Chāyā and nālikā.

The rulership is possible only with others' help; only one wheel does not revolve. Therefore, he must appoint ministers and listen to their advise.

[Thus ends Chapter VII "The Life of a Sage - like King" in the section of the "Control over the Senses" in Book I, "Concerning the topic of Training" of the Arthaśāstra of Kautilya.

3.3.3. Notes :

राजर्षि : When a King lives like a sage that King is called a राजर्षि. In this chapter his conduct and daily life is explained. He should always associate with scholars having controlled his senses. This will increase his prudence. He should look after the activities of the subjects by appointing spies.

उत्थान : This indicates the three powers that a King should possess. The अर्थशास्त्रकारs call them as मन्त्रशक्ति, प्रभुशक्ति and उत्साहशक्ति. Kautilya has defined them (P.323) as शक्तिस्त्रिविधा ज्ञानबलं मन्त्रशक्ति, कोशदण्डबलं प्रभुशक्ति, विक्रमबलमुत्साहशक्तिः। (Power is three-fold - that of knowledge of political science, that of treasury and army, and that of King's valour). A King should always be alert and ensure the welfare of the people. He should administer in such a way that the subjects should perform their respective duties as per the injuctions of the शास्त्रs. He should make all happy and be himself happy. He should walk in a path that is good for both himself and the subjects. The Mahābhārata says :

आत्मानं प्रथमं राजा विनयेनोपपादयेत्।
ततोऽमात्यस्ततो भृत्यास्ततः पुत्रांस्ततः प्रजाः।।
राज्ञि धर्मिणि धर्मिष्ठा पापे पापाः समे समाः।
लोकास्तमनुवर्तन्ते यथा राजा तथा प्रजाः।।

वर्ज्याः अंशा : What is previously explained is प्रवृत्तिरूप इन्द्रियनिग्रह. The present one is निवृत्तिरूप इन्द्रियनिग्रह. He has to abandon परस्त्री etc. Compare the following verses :

षड्दोषाः पुरुषेणेह हातव्या भूतिमिच्छता।
निद्रा तन्द्रा भयं क्रोधः आलस्यं दीर्घसूत्रता।।
हीयते हि मतिस्तात हीनैः सह समागमात्
समैश्च समतामेति विशिष्टैश्च विशिष्टताम्।।
अनिष्टादिष्टलाभेऽपि न गतिर्जायते शुभा।
यत्रस्ते विषसंसर्गोऽमृतं तदपि मृत्यवे।। हितोपदेश।।

सद्भिरेव सहासीत सद्भिः कुर्वीत सङ्गतिम्।
सद्भिर्विवाद मैत्रीं च नासद्भिः किञ्चिदाचरेत्।।
चापल्यलोलुपं कोपं मिथ्या पैशुन्यतत्परम्।
द्वेषं परगृहे वासं त्यजेदेतानि बुद्धिमान्।। (सुभाषितम्)

धर्माविरुद्धकाम : It is said that the King should abandon lust etc. and obtain control over senses. Then what about Kings enjoyment and recreation? Kauṭilya says that the King should give attention to these too. Control over senses does not mean torturing the body or rejecting joys of life. It restricts him not to immerse in it. Enjoyment should not harm either अर्थ or धर्म. If he cultivates any one of the त्रिवर्ग in excess, it will harm itself and the other two. This should not happen.

Compare : धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ।।Gita 7:11।।

अर्थ एव प्रधान : Kautilya has glorified the वार्ता which begets material wealth. In the IV Chapter he points out its importance by saying तया स्वपक्षं परपक्षं च वशीकरोति कोशदण्डाभ्याम्। Hence अर्थ occupies the position of support for all activities. The Mahābhārata has glorified the importance of wealth : धनमूलमिदं जगत्। धनवान्बलवल्लोके सर्वः सर्वत्र सर्वदा। प्रभुत्वं धनमूलं हि राज्ञामत्युपजायते।।

मर्यादा : Administration is very difficult. There are very many occasions where a King may err. Sometimes he may be totally out of the way. So he must have around him his well-wishers in the form of preceptor and minister as his limits. They will bring him on the right path if he begins to tread the wrong path. Without the help of these one cannot administer the state. Only one wheel cannot revolve. Hence it is not sufficient to appoint ministers but the King should listen to their advices. Compare :

1. स किंसखा साधु न शास्ति योऽधिपं हितान्न यः संश्रुणुते स किंप्रभुः ।
   सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसम्पदः ।।
   (किरातार्जुनीयम्)
2. सज्जमानकार्येषु निरुन्ध्युर्मन्त्रिणो नृपम् ।
   गुरुणामिव चैतेषां श्रुणुयाद्वचनं नृपः ।।
   ते हि सुहृदस्त एव गुरवो मताः ।
   य येनमपथगतं वारयन्त्यनिवारिताः ।।
   सज्जमानकार्येषु सुहृदो गुरवो हि ते ।। (कामन्दकीयनीतिसार)
3. नराधिपा नीचजनाधिवर्तितो बुधोपदिष्टेन न यान्ति ये पथा विशन्त्यतो
   दुर्गमार्गनिर्गमं समस्त संबाधमनर्थपञ्जरम् ।। (सुभाषितम्)
4. अपि यत्सुकरं कर्म तदप्येकेन दुष्करं ।
   विशेषतोऽसहायेन किन्तु राज्यं महोदयम् ।। (मनुस्मृति 7:55)

UNIT-4
अमात्योत्पत्तिः

4.1 पाठ्यभागः

4.2 पाठ्यभागः

4.3 पाठ्यभागः

4.4 स्वपरीक्षा प्रश्नाः

UNIT-4
अमात्योत्पत्तिः

4.1. पाठ्यभागः

4.1.1. ४. प्रकरणम् - अमात्योत्पत्तिः ८ - अध्यायः

नियोज्यामात्ययोग्यताविषये - भारद्वाजमतम् -

"सहाध्यायिनोऽमात्यान् कुर्वीत दृष्टशौचसामर्थ्यत्वात्" इति भारद्वाजः। ते ह्यस्य विश्वास्याः भवन्तीति।।

विशालाक्षमतम् -

नेति विशालाक्षः। सहक्रीडितत्वात् परिभवन्त्येनम्। ये ह्यस्य गुह्यसधर्माणास्तानमात्यान् कुर्वीत - समानशीलव्यसनत्वात्; ते ह्यस्य मर्मज्ञभयान्नापराध्यन्तीति।

पराशरमतम् -

साधारण एष दोषः इति पराशरः - तेषामपि मर्मज्ञभयात् कृताकृतान्यनुवर्तेत।।

यावद्भ्यो गुह्यमाचष्टे जनेभ्यः पुरुषाधिपः।
अवशः कर्मणा तेन वश्यो भवति तावताम् ।।१०।।

य एनमापत्सु प्राणाबाधयुक्तास्वनुगृह्णीयुस्तानमात्यान् कुर्वीत। दृष्टानुरागत्वादिति।।

नारदमतम् -

नेति पिशुनः-भक्तिरेषा न बुद्धिगुणः। सङ्ख्यातार्थेषु कर्मसु नियुक्ता ये यथाऽऽदिष्टमर्यं सविशेषं वा कुर्युस्तानमात्यान्कुर्वीत। दृष्टगुणत्वादिर्ति।।

कौणपदन्तमतम् -

नेति कौणपदन्तः - अन्यैरमात्यगुणैरयुक्ता ह्येते। पितृपितामहानमात्यान् कुर्वीत, दृष्टापदानत्वात् ते ह्येनमपचरन्तमपि न त्यजन्ति सगन्धत्वात्। अमानुषेष्वपि चैतद् दृश्यते - गावो ह्यसगन्धं गोगणमतिक्रम्य सगन्धेष्वेवावतिष्ठन्ते इति।।

उद्धवमतम् -

नेति वातव्याधिः। ते ह्यस्य सर्वमवगृह्य स्वामिवत्प्रचरन्तीति। तस्मान्नीतिविदो नवानमात्यान्कुर्वीत। नवास्तु यमस्थाने दण्डधरं मन्यमाना नापराध्यन्तीति।

बाहुदन्तीपुत्रमतम् -

नेति बाहुदन्तीपुत्रः - शास्त्रविददृष्टकर्मा कर्मसु विषादं गच्छेत्। अभिजनप्रज्ञाशौर्यानुरागयुक्तानमात्यान्कुर्वीत। गुणप्राधान्यादिति।

स्वमतम् -

सर्वमुपपन्नमिति कौटिल्यः - कार्यसामर्थ्याद्धि पुरुषसामर्थ्यं कल्प्यते। सामर्थ्यतश्च -

विभज्यामात्यविभवं देशकालौ च कर्म च।
अमात्यास्सर्व एवैते कार्यास्स्युर्न तु मन्त्रिणः ।।११।।

इति विनयाधिकारिके अमात्योत्पत्तिः अष्टमोऽध्यायः (८)

4.1.2. Chapter VIII - Appointment of Minister (Section IV)

पाठ्यभागः अष्टमोध्याय

Bhāradvāja says - "A King should appoint his class-mates as his ministers as he has witnessed their purity and capacity, for, they can be trusted."

Viśālākṣa says - "No, because having been his playmates, they will disrespect him. A King should appoint as ministes those who possess same qualities regarding secret affairs; because they have the same virtues and vices. They will not offend him through fear of his knowing their secrets."

Parāśara says - "This defect is common to both. He may approve whatever is done or not done by them out of fear of their knowing his secrets. A King becomes obedient to all those persons to whomsoever he reveals a secret, becoming helpless through that revelation itself. Hence he must appoint as ministers those who obliged him in calamities involving danger to his life; because their life and affection has been actually experienced."

Pisuna says - "No, that is only their devotion towards him and not quality of their intellect. He should appoint as ministers those who being appointed of in tasks pre-calculated results bring about those or more results; because thereby their qualities are proved."

Kauṇapadanta says - "No; because they do not possess other qualities needed in a minister. He must appoint as ministers those who have served from heridity through their fathers and grand fathers; because their pure conduct is known and through their hereditary affection they will not leave him even when he misbehaves.

This is observed even in non-human beings. For example, Cattle remain with their own species passing over animals belonging to some other species."

Vātavyadhi says - "No, because they having brought under their control everything, they will themselves behave like master. Therefore he must appoint as ministers new persons who know well the political science. These new persons having considered the King the wielder of the Rod as God Yama, will not commit offences".

Bāhudantīputra says - "No, because anybody knowing only theoritical part of the science and not possessing practical experience will come to grief in doing the assigned tasks. Hence he must appoint as ministers those who are noble by birth and posses intellect, purity, valour and loyalty. Because these qualities are prominent."

As a conclusion Kautilya says - "All that is said above is proper because, the capacity of a person is judged from his capacity to accomplish a task; and according to their capacities, by suitably distributing positions to ministers and assigning place, time and work to them, he should appoint all these as ministers, not however as councillors. [Thus end Chapter VIII, "Appointment of Ministers" in Book I, 'Concerning the Topic of Training" of the 'Arthaśāstra' of Kautilya.]

4.1.3. Notes :

अमात्य : This Chapter explain who should be appointed as ministers. According to ancient Indian writer on political science, a Kingdom should constitute of the सप्ताङ्ग or seven elements. Kautilya has stated them as स्वाम्यमात्यजनपददुर्गकोशदण्डमित्राणि प्रकृतयः (P.318). Hence स्वामिन् (King), अमात्य (minister), जनपद (the territory), दुर्ग (fort), कोश (treasury) दण्ड (army) and मित्र (allies) are the seven elements.

The याज्ञवल्क्यस्मृति says :

स्वाम्यमात्या जनो दुर्गं कोशो दण्डस्तथैव च।
मित्राण्येताः प्रकृतयो राज्यं सप्ताङ्गमुच्यते।।

The विष्णुधर्मसूत्र states that स्वाम्यमात्यदुर्गकोशदण्डराष्ट्रमित्राणि प्रकतयः।। The Manusmṛti says :

स्वाम्यमात्यौ पुरं राष्ट्रं कोशदण्डौ सुहृत्तथा।
सप्तप्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते।।9:294।।

Apararka commenting on याज्ञवल्क्यस्मृति writes :

यतः कार्यमुत्पद्यतेऽवतिष्टते नियमेन भवति सा प्रकृतिः। यथा हिरण्यं कुण्डलस्य। राज्यं च विना स्वाम्यादिभिर्नोत्पद्यते उत्पन्नमपि न तैर्विना चिरकालमनुवर्तति। ततो भवन्ति स्वाम्यादयो राज्याङ्गानि।।

The शुक्रनीतिसार compares the seven elements of the state or Kingdom to the organs of the body : namely the King is the head, the ministers are the eyes, friends the ears, treasury the mouth, the army the mind, fort and territory are hands and feet. (सप्ताङ्गमुच्यते राज्यं तत्र मूर्धा नृपः स्मृतः। दृगमात्यः सुहृच्छ्रोत्रं मुखं कोशो बलं मनः। हस्तौ पादौ दुर्गराष्ट्रौ।।) All these should work in harmony with each other even though their individual nature and functioning is different.

The word अमात्य is formed with the affix त्यप् (त्य) from अमा meaning 'near or with'; so अमात्य is one who assists remaining nearby. It is the minister in the case of a King. The अमरकोश explains two types of आमत्यs viz. the बुद्धयमन्य and कर्मामात्य. (मन्त्रीधीसचिवोऽमात्योऽन्ये कर्मसचिवास्ततः) In the last verse of this chapter Kautilya suggests that मन्त्रिन्s were of higher grade than of the अमात्यs. The चन्द्रिका commentary states : अमात्याः केवलं कर्मसचिवाः, न तु मन्त्रिपदे निवेश्याः || Kullūka on Manusmṛti VII:70 explains the अमान्यs as कर्मसचिवाs.

In the first chapter Kautilya has stated that he has composed this अर्थशास्त्र by bringing together the subjects described by ancient teachers in their Arthaśāstras. This chapter serves as a good example to this statement. There he has brought different opinions regarding who should be appointed as ministers by a King. The whole discussion highlights Kautilya's method of expressing divergent opinions and his utmost practical wisdom.

The opinion of Bharadhvāja that a King should appoint his class-mates as his ministers is not accepted by Vishālakṣa. Compare :

अतिपरिचयादवज्ञा सन्ततगमनादनादरो भवति।
लोकः प्रयागवासी कूपे स्नानं समाचरति।।
अतिपरिचयादवज्ञा सन्ततगमनादनादरो भवति।
भिल्लपुरन्ध्री चन्दनतरुकाष्टमिन्धनं कुरुते। (सुभाषितऽ)

विशलाक्ष says 'a King should appoint as ministers those who possess some qualities regarding secret affairs. Compare :

मृगा मृगैः सङ्गमनुव्रजन्ति गावश्च गोभिस्तुरगास्तुरङ्गैः ।
मूर्खाश्च मूर्खैः सुधियः सुधिभिः समानशीलव्यसनेषुसख्यम् ।।

(पञ्चतन्त्र)

Parāśara opines that a King should appoint as ministers those who obliged him in calamities involving danger to his life. According Piśuna, the King should appoint as ministers those who being appointed of in tasks precalculated results bring about those or more results. Kauṇapadanta suggests that the King should appoint those who have served from heredity. The view of Vātavyadhi is that the King should appoint new persons who are experts in political science as ministers. Bahudantīputra opines that the King should appoint as ministers those who are noble by birth and possess intellect, purity valour and loyalty. Kautilya considers all the views and says that the person is judged from his capacity to accomplish a task.

यमस्थानेदण्डधर : There is an opinion that the King represents in him various duties as expressed by Manu : He says :

अराजके हि लोकेऽस्मिन्सर्वतो विद्रते भयात् ।
रक्षार्थमस्य सर्वस्य राजानमसृजत्प्रभुः ।।7:3 ।।
इन्द्रानिलयमार्काणमग्नेश्च वरुणस्य च ।
चन्द्रवित्तेशयोश्चैव मात्रा निर्हत्य शाश्वतीः ।।7:4 ।।
सोऽग्निर्भवति वायुश्च सोऽर्कः सोम स धर्मराट् ।
स कुबेरः स वरुणः स महेन्द्रः प्रभावतः ।।7:7 ।।

बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः।
महती देवता ह्येषा नररूपेण तिष्टती।।7:8।।

In the Nāradasmṛti it is said :

राजेति सञ्चरत्येष भूमौ साक्षात्सहस्रदृक्।
प्रजानां विगुणोऽप्येवं पूज्य एव प्रजापतिः।।

The Mahābhārata says :

इन्द्रमेव प्रवृणुते यद्राजानमिति श्रुतिः।
यथैवेन्द्रस्तथा राजा सम्पूज्यो भूतिमिच्छता।।

The Pancatantra puts it as :

सर्वदेवमयो राजा मनुना संप्रकीर्तितः।
तस्मात्तं देववत्पश्येन्न व्यलीकेन कर्हिचित्।।
सर्वदेवमयस्यापि विशेषो नृपतेरियम्।
शुभाशुभफलं सद्यो नृपाद्देवाद्भवान्तरे।।

Kāmandaka in his नीतिसार says :

यो यद्भवतु विजानाति तं तत्र विनियोजयेत्।
अशेषविजयप्राप्ताविन्द्रियार्थेष्विवेन्द्रियः।।

(A person should be employed for the work as per his or her capacity just as one employs organs of one's body to befitting works.) Read the following सुभाषितs :

यो यत्र कुशलः कार्ये तं तत्र विनियोजयेत्।
कर्मस्वदृष्टकर्मा यः शास्त्रज्ञोऽपि विमुह्यति।।
त्रिविधाः पुरुषा राजन्नुत्तमाधममध्यमाः।
नियोजयेत्तथैवेतां स्त्रिविधेष्वपि कर्मसु।।

4.2. पाठ्यभागः

4.2.1. ५. प्रकरणम् - मन्त्रिपुरोहितोत्पत्तिः ६ - अध्यायः

गुणशीलानुगुण्येन अमात्यकक्ष्याभेदाः -

जानपदोऽभिजातः स्ववग्रहः कृतशिल्पश्चक्षुष्मान् प्राज्ञो धारयिष्णुर्दक्षो वाग्मी प्रगल्भः प्रतिपत्तिमानुत्साहप्रभावयुक्तः क्लेशसहश्शुचिर्मैत्रो दृढभक्तिश्शीलबलारोग्यसत्त्वसंयुक्तः स्तम्भचापल्यवर्जितस्संप्रियो वैराणामकर्तेत्यमात्यसम्पत्। अतः पादार्धगुणहीनौ मध्यमावरौ।।

तेषां गुणादिपरीक्षाक्रमः -

तेषां जनपदमवग्रहं चाप्ततः परीक्षेत - समानविद्येभ्यः शिल्पं शास्त्रचक्षुष्मत्तां च; कर्मारम्भेषु प्रज्ञां धारयिष्णुतां दाक्ष्यं च; कथा योगेषु वाग्मित्वं प्रागल्भ्यं प्रतिभानवत्त्वं च; आपद्युत्साहप्रभावौ क्लेशसहत्वं च; संव्यवहाराच्छौचं मैत्रतां दृढभक्तित्वं च; संवासिभ्यश्शीलबलारोग्यसत्त्वयोगमस्तम्भमचापल्यं च; प्रत्यक्षतः संप्रियत्वमवैरित्वं च।।

परीक्षायां प्रमाणानि -

प्रत्यक्षपरोक्षानुमेया हि राजवृत्तिः। स्वयंदृष्टं प्रत्यक्षम्। परोपदिष्टं परोक्षम्। कर्मसु कृतेनाकृतावेक्षणमनुमेयम्।। अयौगपद्यात्तु कर्मणामनेकत्वादनेकस्थत्वाच्च देशकालात्ययो मा भूत् इति परोक्षममात्यैः कारयेदित्यमात्यकर्म।।

अर्हपुरोहितनियोजनम् -

पुरोहितमुदितोदितकुलशीलं षडङ्गे वेदे दैवे निमित्ते दण्डनीत्यां च अभिविनीतमापदां दैवमानुषीणां अथर्वाभिरुपायैश्च प्रतिकर्तारं कुर्वीत। तमाचार्यं शिष्यः, पितरं पुत्रः, भृत्यस्स्वामिनमिव चानुवर्तेत।।

उक्तार्थानां निगमनम् -

ब्राह्मणेनैधितं क्षत्रं मन्त्रिमन्त्राभिमन्त्रितम्।
जयत्यजितमत्यन्तं शास्त्रानुगमशस्त्रितम् ।।१२।।
इति विनयाधिकारिके मन्त्रिपुरोहितोत्पत्तिः
नवमोऽध्यायः (६)

4.2.2. Chapter IX

पाठ्यभाग नवमोध्यायः

These are the excellences of a minister - a native of the country, of noble birth, easy to hold in check, trained in the arts, possessed of foresight, wise, forbearing, efficient, eloquent, bold, ready-witted, endowed with energy and power, able to bear troubles, pure, friendly, firmly devoted, possessing character, strength, health and spirit, devoid of rigidity and fickleness, amiable and not creating enemies. If one lacks a quarter of these qualities one is mediocre; If one lacks half one is inferior.

A King should investigate their noble birth and kith and kin through their relatives, their training in arts and proficiency in Political Science through their classmates, their intellect, forbearence and efficiency through their handling of undertakings, their eloquence, boldness and ready-wittedness through their behaviour on occasions of conversation and discussion, their energy power and ability to bear troubles on occasions of danger, their purity, friendliness and firmness of devotion through their dealings, their character, strength, health, spirit, absence of regidity and fickleness through those who live with them; and he must know personally their amiability and conduct of not creating enmity.

Because royal administration is three-fold : directly percieved, indirectly cognised and inferred. Directly percieved is that which is seen by the King himself. Indirectly cognised is that what is communicated by others. The inferred is that what is known about an undone act through an act done. The works to be accomplished are simultaneous, are manifold and are situated at many places, and hence to avoid excess in time and place, a King must get them accomplished indirectly through his ministers.

This is about the ministers.

A King should appoint as Royal priest who is exalted in family and character, thoroughly proficient in vedas with their six auxiliary sciences, in astrology, in the science of omens, in political science and who is capable of counter divine and human calamities through remedies laid down in the Atharva Veda. The King should follow the priest, like a pupil following his preceptor, a son his father and a servant his master.

A King's power made to prosper by his priest, sanctified by sacred incantations in the form of counsel of ministers, and possessed of arms, in the form of compliance with the Political Science, triumphs, remaining ever unconquered.

[Thus ends Chapter IX 'Appointment of Councillor and Royal Priest' in Book I, "Concerning the Topic of Training" of the Arthaśāstra of Kauṭilya]

4.2.3. Notes :

अमात्यसम्पत् : Twentyfive excellences (सम्पत्) are listed here. An Amātya is supposed to possess these qualities. But it may not be possible to find one who possess all these virtues. The जयमङ्गला commentary states that if not all the first five सम्पत्s must be there. Out of the remaining twenty 1/4(5) or 1/2(10) may not be there and they are called मध्यमs and अधमs respectively. जानपद means one born in King's state. जयमङ्गला commentary adds one who is born amidst noble people and not in forest. (आर्यदेशभवः न अटव्यादि भवः). अभिजात means one who is of noble birth. स्ववग्रह - is explained variously : 'having good relations', 'possesed of benevolent friends', 'able to refrain the King gently', 'influential', 'easy to control' and 'easy to hold in check'. But चन्द्रिका explains it as बन्धुबान्धवसम्पद्युक्तः। कृतशिल्पः means one who has expertise in many arts. चक्षुष्मान् means one who has eyes i.e., an expert in sciences. Knowledge of sciences is like eyes to man. The चन्द्रिका explains it as अर्थशास्त्र भिज्ञः। Compare :

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम्।
सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः- (हितोपदेश)

The following five are the most important excellences. उत्साह - प्रभावयुक्तः, शौर्य, अमर्ष, शीघ्रता and दाक्ष्य. These are calleds as उत्साहगुणा in 6.1. The King can get the work done with confidence if his ministers possess these qualities.Work will be accomplished with dedication, the state administration goes on smoothly and the subjects will be happy and prosperous. Read the following verses :

मौलाच्छास्त्रविदः शूराँल्लब्धलक्षान्कुलोद्भवान्।
सचिवान्सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान्।।7:54।।
तैः सार्धं चिन्तयेन्नित्यं सामान्यं सन्धिविग्रहम्।
स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च।।7:56।।
तेषां स्वं स्वाभिप्रायंमुपलभ्य पृथक् पृथक्।
समस्तानां च कार्येषु विदध्याद्धितमात्मनः।।7:57।।
सर्वेषां तु विशिष्टेन ब्राह्मणेन विपश्चिता।
मन्त्रयेत्परमं मन्त्रं राजा षाड्गुण्यसंयुतम्।।7:58।।
नित्यं तस्मिन्समाश्वस्तः सर्वकार्याणि निक्षिपेत्
तेन सार्धं विनिश्चित्य ततः कर्म समारभेत्।।7:59।। (मनुस्मृति)

कामन्दकीयनीतिसार :

मन्त्रो मन्त्रफलादाप्तिः कार्यानुष्ठानमायतिः।
आयव्ययौ दण्डनीतिरमित्रप्रतिषेधनम्।
व्यसनस्य प्रतीकारो राजराज्याभिरक्षणम्।
इत्यमात्यस्य कर्मेदं हन्ति स व्यसनान्वितः।।

नीतिवाक्यामृतम् : आयो व्ययःस्वामिरक्षा तन्त्रपोषणं चामात्यानामधिकारः।

After enumerating the excellences of a minister. How to ascertain the existence of these excellences is explained further. Just by a mere glance or by a talk these excellences cannot be found out. Hence frequent meetings, enquiring with the neighbour, evaluating the works undertaken etc. will help to know these excellences. The King alone cannot run the state administration. Many programmes are to be

executed at different time and in different places. Hence he need the assistance of ministers. Therefore, he, by appointing able ministers should administer the state.

पुरोहित : The word पुरोहित generally means a family priest who conducts all the ceremonials of the family. Manu seems to use it in this sense in the following verse :

पुरोहितं च कुर्वीत वृणुयादेव चर्त्विजः।
तेऽस्य गृह्याणि कर्माणि कुर्युर्वैतानिकानि च।।7:78।।

But in the case of a King, his relationship with the priest is very special. The priest is of help to the King in his duties. The Aitareya Brahmana states "The priest is half the soul of the King" (अर्धात्मा ह वा एष क्षत्रियस्य यत्पुरोहितः।।) The Gautama Dharma sūtra says : A priest should be of noble origin, a scholar, eloquent speaker, handsome, middle aged, of good character, and conduct. (ब्राह्मणं च पुरोदधीत विद्याभिजनवाग्रूपवयः शीलसम्पन्नं न्यायवृत्तं तपस्विनम्) The Vishnudharma sūtra says : वेदेतिहास धर्मशास्त्रार्थकुशलं कुलीनमव्यङ्गं तपस्विनं च वरयेत्।। The याज्ञवल्क्यस्मृति states that "पुरोहितं प्रकुर्वीत दैवज्ञमुदितोदितम्। दण्डनीत्यां च कुशलमथर्वाङ्गिरसे तथा।" The कामन्दकीयनीतिसार says :

त्रय्याञ्च दण्डनीत्यां च कुशलोऽस्य पुरोहितः।
अधर्मविहितं कर्म कुर्याच्छान्तिकपौष्टिकम्।।

Thus in the Arthaśāstra, पुरोहित is not a mere priest. He plays a vital role in the functioning and prosperity of the Kingdom. He is an essential part of it. His co-operation is indespensable in the royal affairs. In the Ṛgveda it is said that the spiritual power of Viśvāmitra, the पुरोहित,

protected the whole society of Bharatas. (विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम्।।ऋग्वेद।।) 53.12

Divine Calamities : Kautilya states the divine calamities as दैवान्यष्टौ महाभयानि अग्निरुदकं व्याधिदुर्भिक्षं मूषिकाव्यालास्सर्पा रक्षांसीति। Compare :

1. अमानुष्योऽग्निवर्षमतिवर्षं मरकी दुर्भिक्षं सस्योपघातो जन्तुसर्गो व्याधिभूतपिशाचशाकिनी सर्पव्यालमूषकश्चेत्यापदः।। (नीतिवाक्यामृत)

2. हुताशनो जलं व्याधिदुर्भिक्षं मरकास्तथा। इति पञ्चविधं दैवव्यसनम्। (कामन्दकीय नीतिसार)

Man-made Calamities : War is the most prominent among them. And a King should strive hard to win a war. According to Kautilya not only the King but also the purohita should inspire the soldiers to fight valiantly to win a victory. (P.455)

Ascertainment of Ingetrity or Its absence in Ministers through secret tests

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4.3. पाठ्यभागः

4.3.1. ६. प्रकरणम् - उपधाभिश्शौचज्ञानममात्यानाम् - १०

अमात्यगुणपरीक्षाविधिः -

मन्त्रिपुरोहितसखस्सामान्येष्वधिकरणेषु स्थापयित्वाऽमात्यानुधाभिश्शौचयेत्।।

तत्र धर्मप्रसङ्गेन परीक्षा -

पुरोहितमयाज्ययाजनाध्यापने नियुक्तममृष्यमाणं राजा अवक्षिपेत्। स सत्रिभिश्शपथपूर्वमेकैकममात्यमुपजापयेत् - अधार्मिकोऽयं राजा साधु धार्मिकमन्यमस्य तत्कुलीनमवरुद्धं कुल्यमेकप्रग्रहं सामन्तमाटविकमौपपादिकं वा प्रतिपादयामः। सर्वेषामेतद्रोचते, कथं वा तवेति। प्रत्याख्याने शुचिरिति धर्मोपधा।।

अर्थप्रसङ्गेन परीक्षा -

सेनापतिरसत्प्रग्रहेणावक्षिप्तस्सत्रिभिरेकैकममात्यमुपजापयल्लोभनीयेनार्थेन राजविनाशनाय - सर्वेषामेतद्रोचते, कथं वा तवेति। प्रत्याख्याने शुचिरित्यर्थोपधा।।

कामप्रसङ्गेन परीक्षा -

परिव्राजिका लब्धविश्वासाऽन्तःपुरे कृतसत्कारा महामात्रमेकैकमुपजपेत् - राजमहिषी त्वां कामयते कृतसमागमोपाया; महानर्थश्च भविष्यतीति। प्रत्याख्याने शुचिरिति कामोपधा।।

भयप्रसङ्गेन परीक्षा -

प्रवहणनिमित्तमेकोऽमात्यः सर्वानमात्यानावाहयेत्। तेनोद्वेगेन राजा तानवरुन्ध्यात्। कापटिकश्छात्रः पूर्वावरुद्धस्तेषामर्थमानावक्षिप्तमेकैकममात्यमुपजपेत्। - असत्प्रवृत्तोऽयं राजा, साध्वेनं हत्वा अन्यं प्रतिपादयिष्यामः, सर्वेषामेतद्रोचते, कथं वा तवेति। प्रत्याख्याने शुचिरिति भयोपधा।

एषां स्वभावानुगुणकार्यस्थानेषु नियोजनम् -

तत्र धर्मोपधाशुद्धान् धर्मस्थीकण्टकशोधनेषु स्थापयेत्। अर्थोपधाशुद्धान्

समाहर्तृसन्निधातृनिचयकर्मसु। कामोपधाशुद्धान् बाह्याभ्यन्तरविहाररक्षासु। भयोपधाशुद्धानासन्नकार्येषु राज्ञः। सर्वोपधाशुद्धान् मन्त्रिणः कुर्यात्। सर्वत्राशुचीन् खनिद्रव्यहस्तिवनकर्मान्तेषूपयोजयेत्।।

आसु परीक्षासु राज्ञ एव विषयीकारमतम् -

त्रिवर्गभयसंशुद्धानमात्यान् स्वेषु कर्मसु।
अधिकुर्याद्यथाशौचमित्याचार्या व्यवस्थिताः ।।१३।।

राजातिरिक्तस्यैव विषयीकारनिर्णयः -

न त्वेव कुर्यादात्मानां देवीं वा लक्षमीश्वरः।
शौचहेतोरमात्यानामेतत्कौटिल्यदर्शनम् ।।१४।।
न दूषणमदुष्टस्य विषेणोवाम्भसश्चरेत्।
कदाचिद्धि प्रदुष्टस्य नाधिगम्येत भेषजम् ।।१५।।
कृता च कलुषा बुद्धिरुपधाभिश्चतुर्विधा।
नागत्वाऽन्तः निवर्तेत स्थिता सत्त्ववतां धृतौ ।।१६।।
तस्माद्बाह्यमधिष्ठानं कृत्वा कार्ये चतुर्विधे।
शौच्शौचममात्यानां राजा मार्गेत सत्रिभिः ।।१७।।

इति विनयाधिकारिके उपधाभिश्शौचाश्शौचज्ञानममात्यानां दशमोऽध्यायः (१०)

4.3.2. Chapter X - Ascertainment of Integrity or Its absence in Ministers through secret tests

पाठ्यभाग दशमोध्यायः

After appointing ministers to ordinary offices in consultation with the concillors and the chaplian, he should test their integrity by means of secret tests.

The King should dismiss the priest who being appointed to officiate at the sacrifice of an ineligible person or to teach such a person, resents to obey the royal order. The priest should then through secret agents, instigate every minister one by one, under oath, thus "This King is irreligious, let us make as King some other religious one, belonging to his own family, or one who has been dilodged or some other of royal family, or someone approved by all or a subordinate or neighbouring King or a forest-King or a King of hilly region. All have agreed to this; what about you? If he rejects, he is proved to be pure in loyalty. This is religious test.

The commander of the royal army (seemingly) dismissed due to his having given support to wicked persons; should through secret agents instigate ministers one by one to destroy the King with temptation of huge wealth : "All have agreed to this (King's destruction). What about you?" If he rejects he is proved to be pure in loyalty. This is wealth test.

An ascetic woman having won the confidnece of ministers and the honour in the royal harem should instigate ministers one by one : "The chief queen lustfully desires you and has also made arrangements to meet you. Moreover, you will gain much wealth". If he rejects he is proved to be pure in loyalty. This is lust-test.

On the pretext of a festive party, one minister should invite all the ministers. Through seeming fear at this conspiracy, the King should arrest them. A clever pupil (secret agent) imprisioned there earlier should instigate them, one by one, who have been deprived of their wealth and honour". "This King is behaving in a wicked manner. Well, let us kill him and install someone else. All have agreed to this; what about you?" If he rejects, he is proved to be pure in loyalty. This is fear-test.

Then the King should appoint those who are proved pure by religious test to posts in the judiciary and for suppression of criminals, those who are proved pure by wealth-test to posts of the collector of taxes and Director of stores and treasury, those who are proved pure by lust-test to the posts of guardians of recreation outside as well as inside the royal palace, those who are proved pure by fear-test to posts near the King and those who are proved pure by all tests should be made concillors. Those found impure by all tests should be employed in mines, in forests for material produce, in elephant-forests and business-establishment.

Ancient teachers have laid down -"A King should appoint ministers who have been tested on the basis of three human goals and of fear to posts approprеate to them according to their purity.

Kautilya opines - "Never should the King make himself or his Queen the target to prove the purity of his ministers. He should not make a pure one impure, like poisoning the water. Because a remedy will not be found for an impure one. And the intellect, perverted by the four-fold secret tests will not turn back without reaching its and remaining firm in men of firm intellect. Therefore, the King should employ outside persons, as targets in the task of four-fold tests and should ascertain through secret agents the purity or impurity of ministers.

[Thus ends Chapter X, "Ascertainment of Integrity or its absence in Ministers through secret tests" in Book I, "Concerning the topic of Training" of the Arthaśāstra of Kautilya.]

4.3.3. Notes :

The King has test to those who are appointed as अमात्यs through secret tests. This secret test in अर्थशास्त्र is called as उपधा. They are of four kinds viz., धर्मोपधा, अर्थोपधा, कामोपधा and भयोपध The purpose of these tests is know whether the appointed ministers are loyal to the King or not. नीतिवाक्यमृत explains उपधा as धर्मार्थकामभयेषु व्याजेन परचित्तपरीक्षणमुपधा।

The Kāmandakīya Nitiśastra puts it as :

उपेत्य धीयते यस्मादुपधेति ततः स्मृता।

उपाय उपधा ज्ञेयास्तयामात्यान्परीक्षयेत्।। Compare :

यथा चतुर्भिः कनक परीक्ष्यते निवर्षणच्छेदनतापताडनैः।

तथा चतुर्भिभृतकं परीक्षयेद् व्रतेन शीलेन कुलेन कर्मणा।। (सुभाषित)

The King has to place those persons who pass the particular उपधाs in that particular job. For eg., If a person passes the धर्मोपधा, he should be put in places connected to धर्म and a person who passes the अर्थोपधा should be put in responsibilities connected to अर्थ. समाहर्तृ means one who collects the taxes and fees due to the King. सन्निधातृनिचय means the protection of the collected money. (The details of these two are found in 5th and 6th Chapters of Book II). Those who pass all the four tests will be eligible to become ministers. And those who fail in all the tests are unfit to be employed in any responsible palace. Hence they should be made to work under someone at mines etc.

Kautilya differs in one aspect from the mode of testing from the other आचार्यs. They have targeted either King or the Queen for the test. But Kautilya disagrees with them and says that the King should never make himself or his Queen as the target of test. Moreover, it will be like poisoning the pure water. A good pe1rson may be currupted by this method and afterwards it will be very difficult to currect him. There will not be a remedy for the created problem. Hence it will be a self-invited destruction for the King. Hence the King should always employ outside persons as targets in the task of four-fold tests and ascertain the purity and impurity of the ministers.

4.4. स्वपरीक्षाप्रश्नाः

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1. कौटिल्यमतानुसारेण विद्याविभागान् तेषां स्वरूपं च विवृणुत।
2. अमात्यलक्षणं चर्चयत।
3. अर्थशास्त्रे अमात्य परीक्षाक्रमं कथं निरूपितम्?
4. विवृणुत-
    a) इन्द्रियजयः
    b) वार्ता
    c) अमात्यसम्पत्
    d) नीतिवाक्यामृतम्
    e) त्रयी

ಕರಾಮುವಿ/ಸಿಪಾವಿ/4–812/2007–2008 ದಿನಾಂಕ: 17–11–2007
ಮುದ್ರಕರು : ಸಪ್ತಗಿರಿ ಪ್ರಿಂಟರ್ಸ್, ಬೆಂಗಳೂರು. 400 ಪ್ರತಿಗಳು.
ಒಳಪುಟ : ಎಂ.ಪಿ.ಎಂ. 60 ಜಿ.ಎಸ್.ಎಂ. 15.2 ಕೆ.ಜಿ., ರಕ್ಷಾಪುಟ : 170 ಜಿ.ಎಸ್.ಎಂ. ಆರ್ಟ್‌ಕಾರ್ಡ್.
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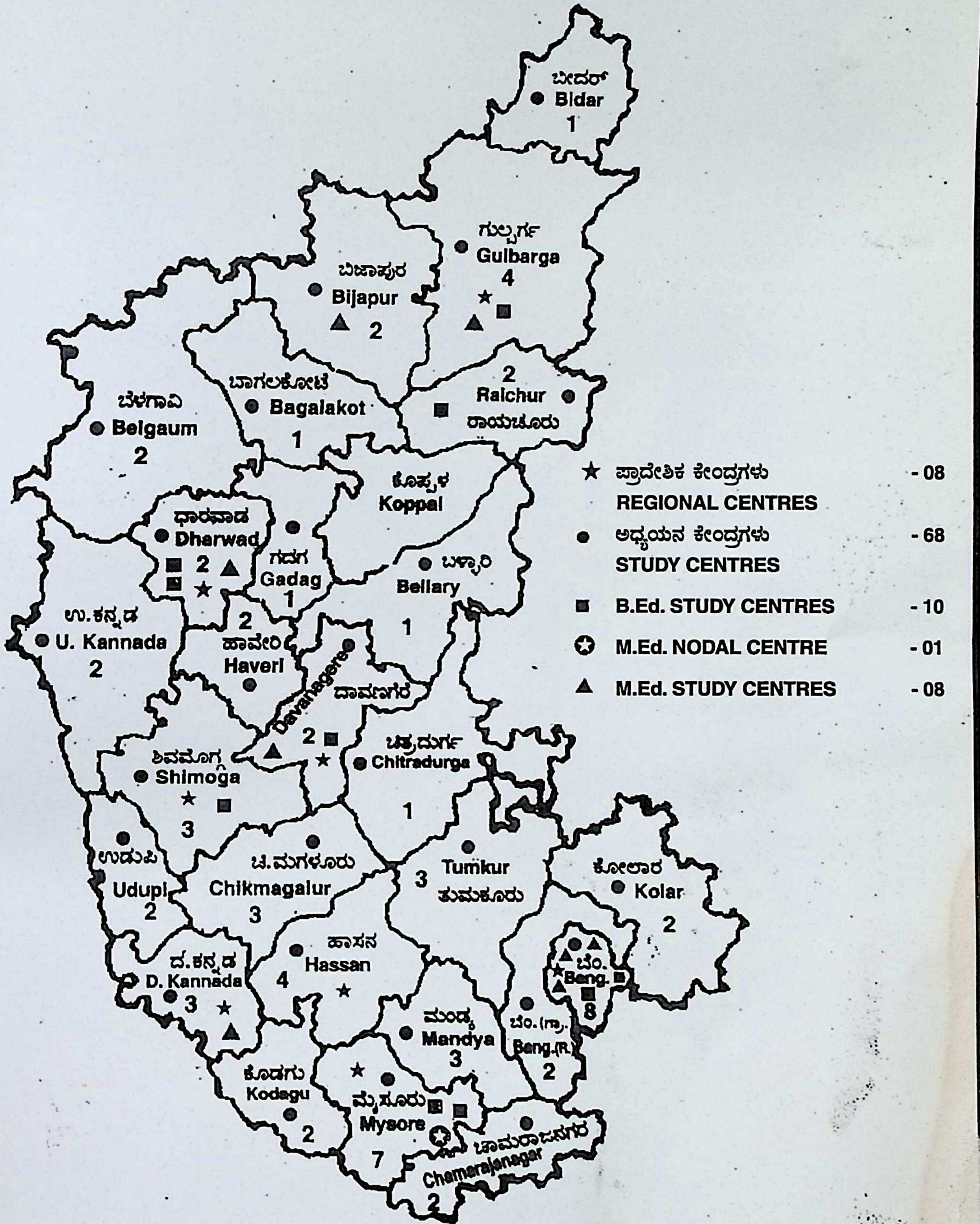
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● U. Kannada
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Davanagere
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● ಅಧ್ಯಯನ ಕೇಂದ್ರಗಳು - 68
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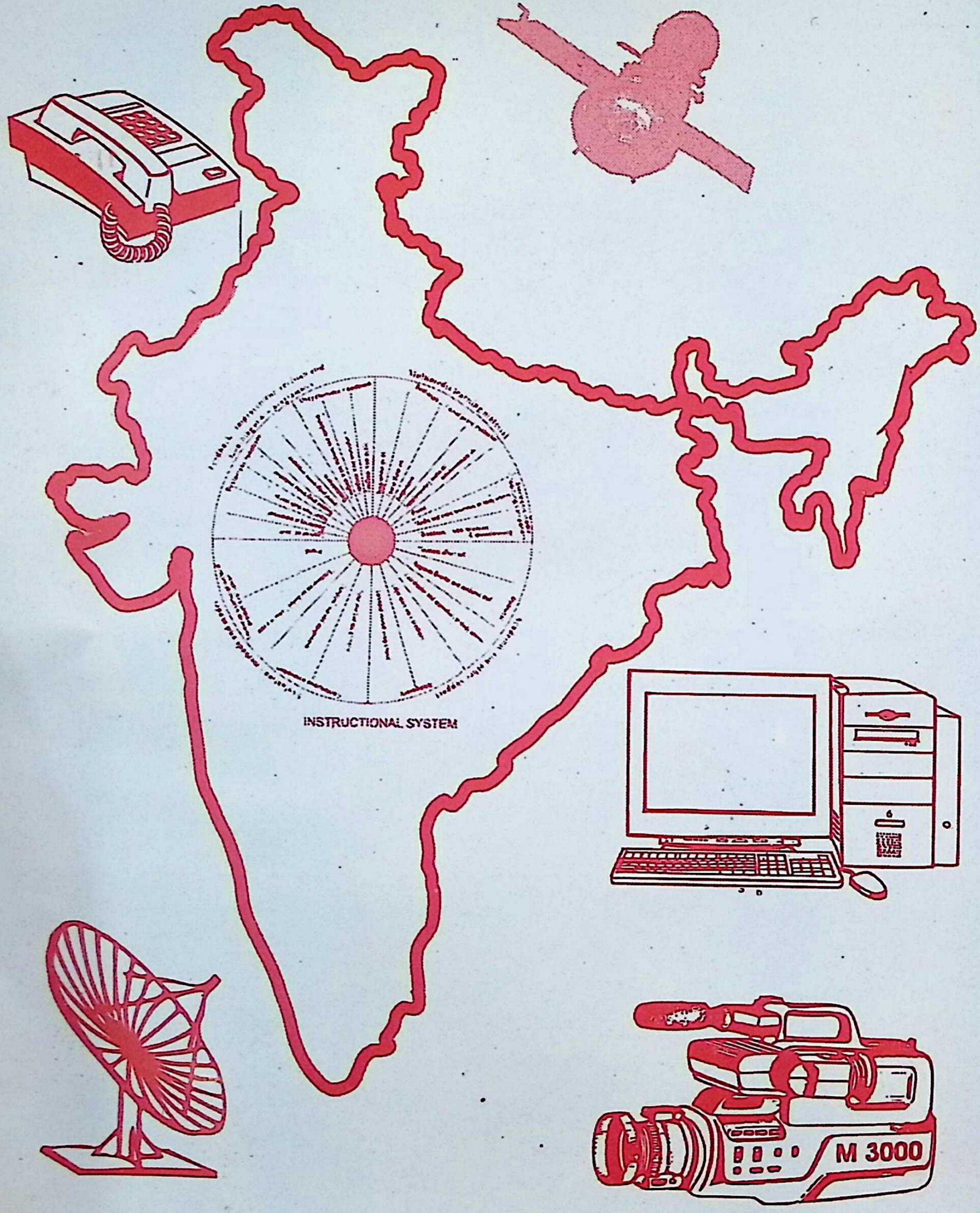
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